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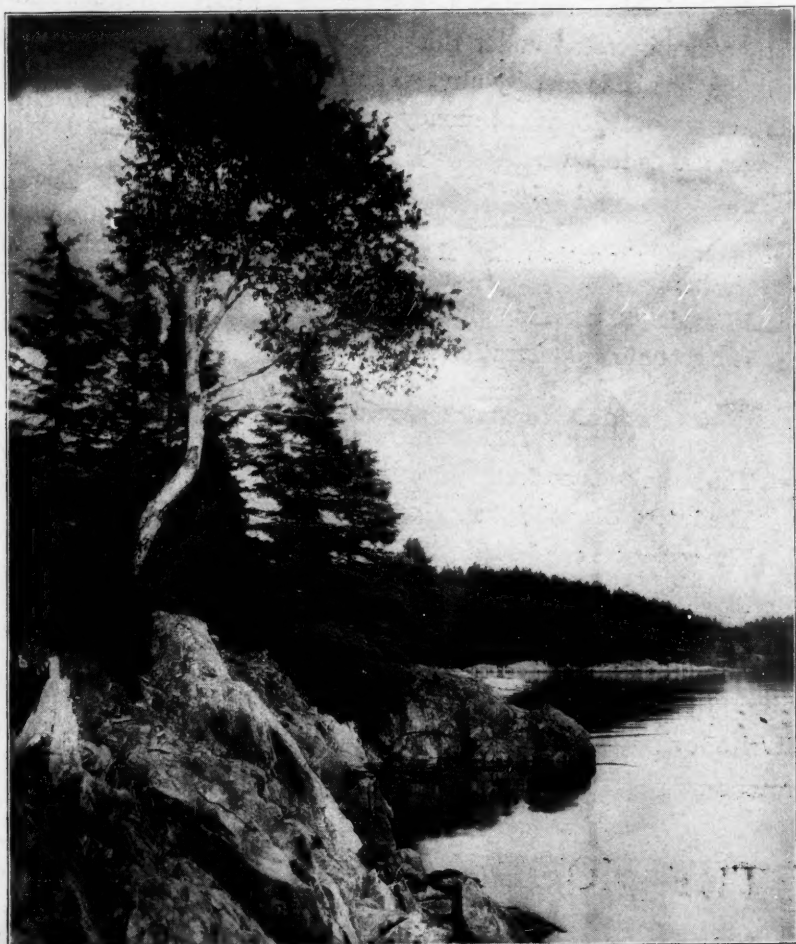
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# THE CHRISTIAN WORKERS MAGAZINE

Vol. XIX

MARCH, 1919

No. 7



Castine, Maine—The Lone Birch at the Point. See Announcement of Summer Conferences  
Under the Auspices of The Moody Bible Institute, page 499.

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## THE MOODY BIBLE INSTITUTE

153 Institute Place,

Chicago, Ill.

# THE Christian Workers Magazine

March, 1919

## The Conference Considers Vital Questions

By Rev. J. H. Ralston, D. D.

FEBRUARY 3-7, 1919, were days long to be remembered by the thousands of Christian people who gathered in the Institute Auditorium (formerly the Moody Church) at the corner of LaSalle Street and Chicago Avenue, for conference on World Evangelism and Vital Christianity after the War. The same fundamental truths were presented by the speakers. the same stirring gospel singing was heard, the same tone of spiritual life was manifest as in the days when Dwight L. Moody preached in the same auditorium. The spirit of Moody, Sankey, Major Whittle, Major Cole, W. J. Erdman, Dixon, and scores of others, seemed to be hovering over the sacred spot. Men of today such as Bishop Berry, Dr. Gray, Dr. Kennedy, Dr. Massee, Dr. Riley, Dr. Zwemer, Dr. Howard Agnew Johnston, and more than a dozen others presented the truth with a zeal and fidelity equal to that of the former days. No intimation was given that there was any less loyalty to the old Book than in the days gone by, and yet there never was such difficulty in maintaining fidelity to the truth as now.

The conference was not for the purpose of emphasizing any particular phase of Christian truth, nor for the purpose of outlining any propaganda of The Moody Bible Institute for the future. There was, however, in the welcoming address of Dr. Gray a clear call for plain speaking and plain acting as well. In the course of the conference there were some very positive statements made by speakers as to the time having arrived when conflict could not be avoided. Rev. Mr. Pettingill, Dean of the Philadelphia School of the Bible, said that we are now in a fight and we must hit hard; we are called on to contend for the primitive faith, and there is no excuse for any one leaving a mistaken impression as to where he stands.

There were also developed during the progress of the conference clear intimations of closer affiliation of those who stand for evangelical truth both in statement and in some kind of organized activity.

The attendance was gratifying, there being scores of ministers, evangelists, and many

hundreds of most zealous Christian people in attendance at practically all the sessions. A number of Bible Institutes had representatives, all of them taking part either in the program or in the discussions, and when the accumulated strength of these Institutes was evaluated there seemed to be justification in the claim of many intelligent Christian workers of today that the Bible Institutes now form a distinct class of institutions for the dissemination of Christian truth and the training of Christian workers that has not hitherto received proper recognition. Thousands of Christian people in all the great denominations are looking to these Bible schools now as places where their children can go without any danger of their faith being weakened or totally destroyed.

There was no attempt to follow a close program, except as to the dominating theme for each day, the Spirit of the Lord clearly leading in this matter, the result being most satisfactory.

The spirit of the entire conference was shown in the enthusiastic singing of the old gospel songs; in the testimony meetings, the time being taken usually by former students; and in the overflow meetings which were necessitated during the several sessions. The courtesy of the Institute was recognized by all visitors in connection with the splendid provision for lodging in the various buildings and board in the Institute dining room and Keith Hall (the former Moody Church lecture room). All the space in the twenty-seven buildings of the Institute was taken, and several buildings besides were temporarily engaged.

If there was any one thing that seemed spontaneously to come to the surface in the conference it was the testimony against the present religious teaching prevalent in many colleges, universities, some theological schools, and in much of the current religious literature of the day. Besides what was said at the opening session, different speakers referred to these things. In the testimony meeting on the last day, two or three former students, who were thoroughly and intelligently familiar with such teaching, and who are now actively engaged in

the work of the ministry, spoke of the wide acceptance of such teaching on the part of ministers and leaders of practically all the great denominations, and of the difficulty of securing doctrinal purity and evangelistic effort along gospel lines.

Rev. J. S. Massee, D.D., pastor of the First Baptist Church of Dayton, O., then spoke on the subject "In Christ," giving the conference a fine key-note. (This address will be found in full elsewhere in this issue.) Dr. Massee was a comparative stranger to most of his auditors, but the impression he made while at the conference insures him a hearty welcome whenever he may return. He was also a prominent speaker on Tuesday evening, when he spoke on "Sanctification" as presented in John 17:19, saying that Christian sanctification is not all a question of sin but of relationship and of absolute surrender to God.

### Things Fundamental

Tuesday was largely given to the consideration of matters fundamental. The first hour, as was true on each of the following days, was spent in prayer, Dr. Ostrom leading. The Institute was fortunate in having Dr. Ostrom, who has had many years of distinguished evangelistic service, to be the leader in this hour. The second hour was given to Bible exposition. This was intended for spiritual uplift by looking directly into God's Word, but it was also a kind of clinic in Bible teaching as conducted by the Institute. Rev. L. W. Gosnell, Assistant Dean of the Institute, conducted this study, as also on Wednesday and Thursday mornings. At eleven o'clock, Dr. Joseph Kyle, President of Xenia Theological Seminary, spoke on "The Fundamental of Fundamentals." (This address will be found elsewhere in this issue.) Dr. Kyle was also somewhat of a stranger to many, but it was the judgment of all that he was a worthy successor of the former president of his seminary, the sainted Dr. William G. Moorehead. At 2:30 a testimony meeting was held, this being the custom for each succeeding day. At 3:30, Rev. David S. Kennedy, D.D., editor of *The Presbyterian* of Philadelphia, spoke on "The Fidelity of the Denominational Press of Today." Among other things Dr. Kennedy said that Jesus Christ would be a disappointment to the twentieth century and the church of the twentieth century were He on earth today. Dr. Kennedy was another stranger to a Moody Institute audience, but his clear testimony to the fundamentals of the Christian faith left no doubt in any mind as to his orthodoxy and sincerity. At 4 p. m. Rev. William L. Pettingill gave a most illuminating exposition of Isaiah 9:6. At 7:30, Dr. Kyle again spoke, taking as his text Acts 4:12, in which there was presented absolute need of salvation on the part of the fallen race, the oneness of salvation in Christ, and the all-sufficiency in the name whereby we must be saved.

### Annual Alumni Association Meeting

After the prayer hour on Wednesday morning a period extending to the noon hour was given to the Alumni Association. The President of the Association, Rev. E. E. White of Columbus, O., presided and Mr. A. S. Reitz acted as secretary. Reports were received from the following cities where auxiliary associations have been formed: Bloomington, Ill.; Boston, Mass.; Berkeley, Cal.; Cedar Rapids, Ia.; Chicago, Ill.; Cleveland, O.; Columbus, O.; Denver, Colo.; Des Moines, Ia. Detroit, Mich.; Davenport, Ia.; Ft. Wayne, Ind.; New York City; Pittsburgh, Pa.; Syracuse, N. Y.; St. Louis, Mo.; Toledo and Seattle, Wash.; Wilmington, Del.; Washington, D.C.; and the State of Wisconsin Association. At noon luncheon was served in Keith Hall for the Alumni Association. After luncheon brief addresses were given by Rev. L. W. Gosnell, Miss Carrie E. Waite, Mr. Buckalew, representing the Extension Department, and Dr. Ralston, representing the Correspondence Department. Rev. W. H. Sargent, Chairman of the Committee on Nominations, presented the following as officers of the Alumni Association for the ensuing year, all being unanimously elected:

President—Rev. E. E. White, Columbus, O.  
First Vice-President—Rev. John Johns, Englewood, Chicago.

Second Vice-President—Miss Charlotte A. Porter.

Treasurer—Mr. A. F. Gaylord.

A Secretary is to be elected by the Executive Committee. After the luncheon a group picture was taken, embracing most of the visiting former students and a number of the members of the Faculty.

### Bible School Co-operation Discussed

The afternoon was given to the interest of Bible schools of the country, and Mr. E. A. Wollam of Cleveland, O., spoke on "The Closer Cooperation of the Bible Schools of the Country." Rev. John McNicol, D.D., Principal of the Toronto Bible School, spoke on "The Relation of the Bible Schools to Evangelism and Vital Christianity." Rev. Mr. Ellis of Vancouver, B. C., himself a clergyman of the Anglican Church, said that in bringing the work of the Institutes together, there must be great care as to mistakes and pitfalls; the instruction also must be accessible to all grades of students. He said that higher criticism has been defeated but it does not know it. Rev. John A. Davis of the Bible Park School in New York State advised against starting Bible schools unless there was clear divine leading. He spoke of having been a waiter, while a student at the Institute, at the table of Mr. Moody. Dr. Riley of the Minneapolis Bible School said the modern Bible Conference is one with the Bible Institute and these should go together; there should be systematic study in the Bible schools, and then conferences should be held; together

they present the most momentous type of any religious movement in the last few years. At an informal conference of Bible school leaders, Dr. Gray was asked to appoint a committee to deal with the following matters:

1. A declaration of faith upon which all the Bible schools of the United States and Canada might stand.

2. An educational standard to which they might attain, leading to a graduating degree for students, including a recommendation of credits among them for students passing from one to another.

In the evening, Dr. Kennedy addressed the conference on "The Closer Union of Christians in Teaching and Service." Dr. Riley also spoke on the same general subject.

Thursday morning, after an hour of prayer, and a Bible teaching on the second coming of Christ by Rev. Mr. Gosnell, Dr. Samuel M. Zwemer gave an address entitled "Christianity, the Final Religion." At 2:30, Rev. W. W. Ketchum conducted a testimony meeting and at 3:00, Rev. E. M. Poteat, D.D., ex-President of Furman College, South Carolina, delivered an address on "Christians on Christ's Terms." At 4 o'clock, Bishop Berry, senior Bishop of the Methodist Episcopal Church, spoke on "The Passion of the Propaganda," but did not con-

clude his address. In the evening he concluded his address and was followed by Dr. Zwemer on "The Will of God for the World and for You." At the close of this address an appeal was made for those who were willing to renew their consecration to mission service, or to make that consecration for the first time, to arise. More than one hundred young men and young women responded to the call.

On Friday at 10 o'clock, Dr. Gray gave a Bible exposition of the first and second chapters of First Thessalonians. At 11 o'clock, Dr. Milton H. Lyon, President of the International Association of Evangelists, spoke on "Future Evangelism." At 2:30 a testimony meeting was conducted by Mr. A. F. Gaylord. At 3 o'clock Rev. Frank Solin and N. H. Camp spoke on Jewish Missions; Christopher J. Balf (Lucky Baldwin), Mr. W. G. Taylor and Mr. Colegrove spoke on Rescue Missions. Professor DeSherbinin spoke on "The Evangelism of Russia." At 7:30 o'clock, Rev. Howard Agnew Johnston spoke on "The Atmosphere of Spiritual Power" and the conference was brought to a close by a testimony and consecration service led by Dr. Gray.

(Many of the addresses referred to above will appear in full in the April issue of this magazine.)

## Address of Welcome

By Rev. James M. Gray, D. D., Dean of The Moody Bible Institute of Chicago

Members of the Conference:

Our Trustees, our Faculty, our Business Staff, our employees, and all our student body heartily welcome you. Each one of us has something to do towards your comfort and happiness while you are our guests; and should we fall short of being to you all that we might be during these precious days, I trust you will be frank in letting us know that we may amend our ways before it is too late.

I do not think I can better expand these words of welcome than to ask your attention again to two or three paragraphs from the Call to the Conference which has brought us together.

Some of you may remember how it began: "The war is ended. Thank God! Thousands of men are coming home with new and deep experiences. How have they affected the spiritual side of their lives? What new and quickened duty towards them devolves upon us Christians?"

There are some who are telling us that many of our brave soldiers and sailors have been saved as a result of their war experiences; they have found Christ as their Saviour and confessed Him as their Lord. If that be true, how thankful we ought to be!

But there are others who say that many of them are coming back with a hatred for the

church. They tell us that they have come to regard the church as a back number, and will no longer have anything to do with it. Just what they propose to put in its place is not stated, but whether they have this thought in their hearts, or not, I am sure that all of us here know what our duty is in the premises. That duty is simply to do what we have been always doing since we knew and became consecrated to Jesus Christ: proclaiming the unsearchable riches of Christ to every lost soul. If we are faithful in holding up the standard of the Cross, men will be won to Christ as the One who alone is able to meet their deepest spiritual needs; and, when they are won to Him, their feeling about or their relation to the church will take care of itself. The Lord is the One who "addeth to the church daily such as are being saved." If He does not add them, they are not added, and Christ adds none to the church who are not saved and in the process of salvation.

The Call went on to say that "hundreds of families are shrouded in sorrow because of those who will not come back. What vital message of comfort have we for them?"

The powers of darkness as represented by the cult of spiritualism, has a so-called message of comfort for them. Christian Science, the religion of the pit, has a message; Roman Catholicism,

with its purgatory and prayers for the dead, has a Message. What message have we? The God of all comfort, who hath comforted us in all our tribulation hath so comforted us "that we may be able to comfort them that are in any trouble, by the comfort wherewith we ourselves are comforted of God." We know what that comfort is, and sad will it be for us, if we are not bending every energy towards the spreading of the knowledge of that comfort to the uttermost part of the earth.

"Mission lands are calling, calling for more, and still more, consecrated men and women to come over and help them" the call informs us. Who will respond?

This conference has failed of its purpose, if as a result of our coming together there is not a quickening of interest in the work in heathen lands in every church and Sunday-school and mission represented here. The leader of a great missionary enterprise in Africa wrote us some time ago that there was a need right under his hand of two thousand more men and women; and he said he believed that the money would be ready to send them to their fields and to sustain them there if they would offer themselves in the name of God. He urged The Moody Bible Institute to do more than we ever had done to stir up the young men and women committed to our care, to devote themselves to this calling. O, what a calling it is!

Then the Call went on to ask whether we realized that the war has given a new impetus to false religious teaching? German militarism is dead, but German theology that made it possible still lives. The gospel of good works the gospel of physical suffering and sacrifice has more than ever supplanted that of salvation through the Cross of Christ. Never was there a sterner demand on Christians of the evangelical faith, never a sterner call for a whole and united testimony to God as He has revealed Himself in His word, and in Jesus Christ, than today.

#### Evidences of Apostasy

I seldom mention names in a gathering of this kind, but sometimes it is false politeness if not outright cowardice not to mention them. The University of Chicago, for example, is standing today for German rationalism, for that which is opposed to what we understand by the gospel of Jesus Christ. The dean of its theological school said recently, as quoted in the public press, that orthodoxy has met its Waterloo in this war; and his illustration of it was that the Kaiser was orthodox!

I have with me an article written by a Baptist minister, Dr. John L. Campbell, of Vancouver, B. C., formerly of Cambridge, Mass., where God used him to enlighten the understanding and strengthen the faith of many Harvard students who were being led into infidelity. He is speaking of a new book put out by the University of Chicago Press, entitled *A Guide to the*

*Study of the Christian Religion*. It is edited by one of the professors of the theological seminary, and is made up of twelve or fifteen essays written chiefly by other professors.

This is what it says about the Bible: "In the light of the new historical criticism, it has been discovered to be a natural instead of a supernatural book, and to reflect the scientific knowledge of ancient peoples rather than to anticipate the scientific knowledge of the modern world." "The twentieth century world needs a twentieth century religion, and has as part of its task to make that religion for itself." "Biblical infallibility is now abandoned, and the idea that the source and certainty of the preacher's message are rooted in God's dictation and donation of truth is no longer tenable."

As to the deity of Christ, one of the professors informs us in speaking of the gnostics and their belief regarding our Lord, "that they adopted the myth of the God-man." Another sees a "growing appreciation of the life of Jesus in this world, and a lessening emphasis on such matters as the Virgin birth, as supernatural."

As to the atonement, the editor of the book says, that "To insist dogmatically that without the shedding of blood there is no remission," is both foolish and futile in an age which has abandoned the conception of a bloody sacrifice, and which is loudly demanding the abolition of capital punishment."

Conversion in the esteem of these theological professors is merely "a natural phenomenon of adolescence," and "we no longer think of salvation as dependent upon the acceptance of certain redemptive facts." "The Christian world no longer looks upon a heathen world," they tell us, and as to the return of our Lord, "time has proved that eschatological expectation is mistaken."

I need not read further, but I would like to quote a word from Dr. A. H. Strong, Emeritus President of the Baptist Theological Seminary of Rochester, New York, in his recent book, "A Tour of Missions." He solemnly avers that "The unbelief in our seminary teaching is like a blinding mist which is slowly settling down upon our churches. We are ceasing to be evangelistic, as well as evangelical, and if this downward progress continues we shall in due time cease to exist."

It is an accident merely that these testimonies to the apostate condition of the church come only from one communion, as they express the condition very nearly of all. The apostasy predicted in the New Testament is settling down upon us at an awful rate.

#### The Duty of the Hour

My brethren, at such a time as this, actions are required as well as words, as we stated in the Call. There must be some kind of an offensive and defensive alliance against the enemies of the truth within the professing church; a fresh declaration of those "things which are

most surely believed among us" must be followed by an aggressive forward movement in the name and in the power of God.

And then, what an obligation rests upon us to pray in these days! Have we forgotten how to plead? Have we forgotten how to make supplications and intercessions for all men? Or are we simply cold and indifferent? Think of David Brainerd, missionary to the American Indians, think of the prayers of Jonathan Edwards, of Father Nash in the Finney Revival, of dear old Auntie Cook in the life of D. L. Moody! It is not the theology of prayer we need, but the practice of prayer. In Isaiah's day God saw that there was no man, and He wondered that there was no intercessor. Is He still seeing, and is He still wondering?

And what about our personal life, my brethren? Shall these terrible judgments that have fallen upon us, and which are not yet removed,

leave us without repentance, and no purer and stronger spiritually than we were before? Has our heart no cry in it for the living God? Have we no inner longing to come and appear before Him? How many of us can breathe the prayer of the saintly A. J. Gordon:

"Cleanse, and illumine and fill—

It shall be so;

Then send me where Thou wilt

And I will go."

We have not forgotten, nor ceased to be grateful for answered prayer in connection with our Conference of 1914, just prior to the awful war. How much that conference, remembered by so many, may have meant in blessing throughout the world during these long four years of strife, eternity alone will reveal.

O, that another revival in preparation for what is now ahead may be vouchsafed to us at this time!

## The Fundamental of Fundamentals

By Rev. Joseph Kyle, D. D., President, Xenia Theological Seminary

An Address at the Conference on World Evangelism and Vital Christianity After the War

**I**T is my purpose by the grace of God, to speak of the fundamental of fundamentals, the great corner-stone which is beneath the whole system of Christian truth we profess. I mean the Word of God.

Simon Peter has furnished me with a thesis. "The Word of the Lord endureth forever" (1 Pet. 1:25).

I am sure there will be no questioning in this company as to our right to refer the declaration of the apostle to the entire Scriptures, the sixty-six books which constitute the written Word of God.

### The Bible Has One Author—God

Of the many messages that it brings to us, of course there are many writers, but there is One author; there are many spokesmen, there is one speaker; many heralds, one sovereign Lord, whose word and will they publish.

Moses is law-giver to the kingdom, but God is law-maker. David is leader in the church's praises, but they are God's songs he sings. Samuel and his successors are the historians of Israel, but the divine mind selected and arranged the facts they chronicled, and the divine mind has set to its testimony that the record is true. Isaiah and his associate prophets spoke the holy oracles, but it is "Thus saith the Lord" that clothes their words with power and makes their testimony sure. And as that is true of the Old Testament Scriptures, so of the New. "God, who at sundry times and in divers manners spake in times past to the fathers, hath in these last days spoken unto us by His Son."

It is the one speaker from beginning to end:

take it where you will, from the book of Genesis to that of the Revelation, the claim of the written Word is one and the same with that of the incarnate Word, "My doctrine is not mine but his that sent me."

We are not reasoning in a circle when we prove the inspiration of the Scripture from the Scriptures, as most of you understand. We come to the study of inspiration, after having been convinced that this is a message from God, and that we have secured the authentic text.

### A Definition of Inspiration

The doctrine of inspiration practically belongs to the department of polemics rather than the department of apologetics. It is a question not between believers and unbelievers, but between believers and believers as to what is inspiration. I am not going to talk at length on that.

Dr. Massee said this morning, that he was tired of definitions of inspiration. So am I, when there is an attempt to explain the how, the why and the wherefore of it. You cannot do that. But I am not tired of statements regarding inspiration, especially such as I will prove.

May I give the one that is current in the old-fashioned theological seminary with which I happen to be connected in southwestern Ohio? It runs like this: "Inspiration is that supernatural influence exerted by the Spirit of God upon the minds of certain men, in virtue of which they are impelled to enunciate truth, whether consciously revealed to them or not, and are enabled to express it with propriety,

although in accord with their own mental habits and peculiarities."

Now I want to call attention just to this principle stated in that representation of inspiration. It emphasizes the impelling power of the Holy Spirit that is scriptural from beginning to end.

Do you remember what Simon Peter says in the second epistle? "No prophesy ever came by the will of man, but men spake from God, being moved by the Holy Spirit" (2 Pet. 1:21). That word "moved" has a history. Simon Peter was present on the day of Pentecost in the upper room, and the manifestation of the Holy Spirit that day was as the sound of a rushing mighty wind. That is the word the apostle uses when he speaks of the influence of the Holy Spirit upon the men who spoke. "Men spake from God, being borne along by the Holy Spirit"; and, like Jeremiah, the word was as a fire shut up within their bones, and they could not but speak. The impelling power of the Spirit. God's Spirit gave His Word after that fashion.

There is another text I like to think of in this connection, 2 Timothy 3:16, familiar to everybody, and I like the old version rendering of it. I like the new version rendering of 2 Peter 1:21; but the old version rendering of 2 Peter 3:16, to my mind, has the preference.

It reads in the revised version that "every scripture inspired of God is profitable, etc." Now it is not necessary to infer from that translation that there are some portions of the Scripture not inspired, and yet it gives any one who would like to make that suggestion, the opportunity to do so. I think the old is better. "Every scripture," I like that part of it, "Every scripture is God-breathed, given by inspiration of God, and is profitable," and so on, for the very purpose for which it was intended.

And I like to quote the revisers against the revisers, when you come to that rendering, for the construction in the Greek is precisely the same as that in Hebrews 4:13, which reads that all things are naked and open before the eyes of Him with whom we have to do. If you render that according to the revision of 2 Timothy 3:16, you would have something like this: "Everything naked and uncovered is open to the eyes of God"; that is, God can see things when they are uncovered, which is not even good nonsense. The revisers wisely failed to follow their own rule when they translated that passage.

Here is another grand thing the American revision has given to us along this line, "We have not the spirit that is of the world, but the Spirit that is of God, that we might know the things that are freely given to us of God, which things also we speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth, combining spiritual things with spiritual words" (1 Cor. 2:12).

What sort of things are spoken? Thoughts, principles, revelations. "Which things we speak." How? In our own words? As you know, there is a theory of inspiration that insists that the facts are of God, but the words were left to man to be selected. Call it verbal inspiration, as you will; speak of it in any such fashion. Well and good. That is the testimony of Paul in 1 Corinthians 2:13, and the American revision stands committed to it, to plenary inspiration.

I am glad that we have such testimony. That is the account the Bible gives of its own inspiration. It came from God. Men spake from God, being swept along by the Holy Ghost. It is the Word attested and confirmed by the Son of God, to whom gave all the prophets witness, and He in turn bore witness to the law, and the prophets and the Psalms as the very word and truth of God. By Him who is the truth itself, and who is so much concerned that we have the right conception of eternal things that He said to His disciples once, "If it were not so I would have told you"; by Him who is the truth of God, the very truth itself, it is attested that these men spake from God, moved by the Holy Ghost.

#### Jesus Christ Attests Inspiration

Brethren, the recorded testimony of Jesus Christ is far greater than that of man, is it not? A very significant fact is that He bears witness to five men whose writings hostile criticism most irreverently handle, and those are the five only whom He has named in His citation and quotation of Scripture. It is as if He would have the man hidden, that God who speaks may be all in all. Those five are Moses, David, Jonah, Isaiah, Daniel. The books that bear their names come down to us in the form in which our Lord and His apostles knew them. He has borne unequivocal testimony to the genuineness and authenticity of those books, and no theory as to the accommodation of language to the people to whom He spoke, as to the authorship of these writings, can set aside His testimony. The man who is satisfied with the theory of our Lord's accommodation of words to meet the principal civilized nations of the people, and the man who can accept the theory that Hilkiah and other associate priests or prophets counterfeited the book and set it up as the book of the law of Deuteronomy, furnishes us his own low standard of common honesty and truth.

It is the Word attested by the Son of God. Let men say what they will; we know that His testimony is true. When He ascribes the books of the law to Moses, I believe He meant what He said. And I know that His testimony is true when He said David in Spirit wrote the one-hundred-and-tenth Psalm. By the way, the personality of the writer is the very basis on which the Lord frames His argument.

In that connection, when He says that David in Spirit, by the Holy Ghost, wrote the one-hundred-and-tenth Psalm, what right has Professor Cheney, or any other, to refer the one-hundred-and-tenth Psalm to the days of the Maccabees? When He ascribes to Isaiah and Daniel the books that have their names, the Bible student has the very best reason for doing the same. I grant you it is not necessary to the authority and truthfulness of Scripture that you and I should know exactly who is the writer of it; but the point is this: When the Lord Jesus names a man and ascribes to him a saying or a writing, then it is matter of consequence whether or not I accept His testimony as true. Let Him be true and every man a liar.

### God Cares for His Word

It is the Word also, in marvelous manner, acknowledged as preserved in the providence of God. Readers of Jewish history, inspired and uninspired, know how zealously the scribes guarded and copied the books of the Old Testament Scriptures, and to their success in the same our Lord has given unquestioned testimony. They have preserved it.

Now as a matter of course we all understand that old time manuscripts have not been preserved, or at least they have not been discovered as yet. It sometimes startles one who hears it for the first time that so far as the New Testament Scriptures are concerned, the earliest manuscript containing the entire writings of the New Testament must be referred to about the middle of the fourth century, about 350 A. D. That startles one at first, but remember this, we have a vast amount of independent testimony coming down to us through the writings of the fathers of the first three or four centuries, gathered out of all portions of the then civilized world—the Roman Empire—north, south, east and west, in which, by quotations, and citations and manifest references, you may gather practically the entire New Testament.

Once this question is said to have been asked in a little company of Scottish students: If Julian the Apostate had succeeded in destroying all the copies of the New Testament in his time—Julian fell in battle with the Persians, you know, in 363 A. D.—could it have been replaced without miraculous intervention? That question appealed to one of that company, and, gathering together the writings of the fathers of the first four centuries as they have been preserved for us, he reproduced, in direct quotation and manifest references or citations, practically the entire New Testament.

God's Word has been cared for. It is far easier to believe than it is to doubt His special supervision and guardianship of His Word.

In a beautiful crystal casket in a strong room of Windsor Castle, Queen Victoria placed a Bible that was the companion of General Charles George Gordon for so many years. It

was with him that awful January 26, 1885, when that frenzied mob entered Khartum and put that model man and Christian soldier to the sword.

It was a noble act of a noble woman, who more than once gave tender expression to her appreciation of the loyalty and valor of her soldiers, and also to her reverence for the Word of God; but God does not hide away His Word in order to preserve it. He scatters it to the winds. It is hidden in the hearts and the homes of His people; and, when the time for manifestation comes, it shines forth to the confusion of its enemies, and to the joy of its friends.

God cares for His Word. The discoveries that have lately been made in the lands to which the Bible first came, confirmatory of the truthfulness of the record as we have it, give ample assurances that as new testimony may be needed to put to shame the proud pretention of hostile criticism, it will be forthcoming.

Do not be concerned about God's Word. Only take it and believe it and preach it. That is all we have to do.

Now, being what it is, the Word communicated by the Spirit of God, attested and confirmed by the Son of God, acknowledged in the providence of God by Him whose Word it is thus declared to be, it is decreed that it shall endure forever. "The word of the Lord endureth forever."

When Moses for the last time addressed the children of Israel from the foot of Nebo, his eye was undimmed, his natural force unabated, although one hundred and twenty years had left their burdens on his shoulders. Nevertheless, he went to the mountain top to die. The hand that had wrought such wonders in Egypt and the wilderness, the tongue that had spoken judgments such as never have passed the lips of any one only human, crumbled into grave-dust. A like fate has been to every hand and every tongue save those of Enoch and Elijah, who had no part in giving this Bible first to the world. But the Word lives on. The heralds of centuries past have gone to their reward, but this Word abides.

One minister may come, another go. How many have spoken from this platform! Mr. Moody is gone, but Mr. Moody's Bible is here today. This voice from heaven thunders in our ears, "The grass withereth, the flower fadeth. Surely the people are as grass; but the word of our God shall stand forever." And when the heavens shall roll together as a scroll, and the earth shall be melted with fervent heat, that most stupendous of all physical changes, and most fraught with momentous consequences, will itself be but the fulfilment of this great, living, divine Word that endureth forever.

### Four Great Statements About the Bible

The Bible is the one thing committed to man, that shall never pass. Four general principles

may be grouped around this as a great central fact; namely, the revelation of this Book is complete and final; its doctrine is immutable, unalterable; its truth is invincible, invulnerable; its authority is absolute and unquestionable.

1. The revelation is complete and final. There is no need of other revelation. One who will not hear Moses and the prophets, the apostles and the evangelists would not believe though the earth were as full of inspired books as the heavens are filled with stars. There is no promise of another revelation until He shall speak whom the heavens must receive until the time of the restitution of all things.

Our Lord has warned us that one of the signs of the last times, and the signs are manifest, will be men publishing as new revelations marvelous things, and doing such marvelous deeds, that if it were possible it would deceive the very elect. But the very claim to be a new revelation of Christian Science, or Russellism, or New Thought or whatever you may call it, the very claim it makes proves its own falseness. The Lord Jesus has warned us against just such a thing. This revelation is complete and final.

2. This doctrine is unalterable. Hostile critics have sought to claim that certain things have been reckoned as truth at one time that have not been so regarded at another. God is not a man that He should lie, nor the son of man that He should repent. He has always spoken the same thing.

If sometime such an illustration or example as this may be brought to you, the law of marriage and divorce, as evidence of the mutability of Scripture doctrine and truth, call to mind our Lord's own statement. He said, "From the beginning it was not so. Moses gave you that law for the hardness of your heart." That seeming toleration of certain things, the change, the apparent change in God's method, as represented by a changed law of Moses, was a judgment.

There is simply a setting in operation of another, unchanging, eternal principle of God's administrative justice, which the Psalmist has spoken of in the eighteenth Psalm, "With the pure thou wilt show thyself pure; with the forward thou wilt show thyself froward." God had not changed, God's law had not changed. The doctrine is unalterable.

3. And its truth is absolutely invincible. There are no joints to the harness of this truth, through which the dart of the adversary may find a way to the vitals. Nothing of that sort. How often have the adversaries claimed triumph but when the tests were over and the clouds had passed away, God's truth has ever been seen to keep the field, while its enemies have yielded or fallen.

Take certain of the sciences as they were first promulgated. How certain ones with whom the wish was father to the thought, once declared

the Word of God must go. You will remember how much has been said as to the science of geology but as the days go on more and more, it is recognized that the revelations of nature rightly understood harmonize exactly with the revelations of God rightly understood.

God's truth does not change. I grant you there are certain difficulties in this great Book of ours which have not been solved, certain difficulties in the matter of chronology and history, but all the variations that can be gathered from all the different sources, put into one great compass, do not touch a single important doctrine or fact recorded in this Book.

And only do we need to wait; we do not need to understand all this Book at once, we can wait for the manifestation of its truth, and the truth one day will shine fair as the sun, clear as the moon, and terrible as an army with banners.

May I call to your minds an illustration that is familiar, I do not doubt, to many of you. The case of Sergius Paulus, illustrating the principle that on further knowledge obstacles disappear altogether. It used to be said that Cyprus had been taken over as a territory to be ruled by the emperor himself and his lieutenants were praetors. But here Luke says that Sergius Paulus was proconsul, and they made merry over the inaccuracy of the Word of God.

Now Dionysius in his larger Roman History, not a Christian either, says that at the period of time when Barnabas and Paul visited Cyprus, it had been turned back again to the Romans; turned back again to the Roman Senate and the governor; so the proconsul and not the praetor had things in his hand. You do not hear that objection any more to Luke's accuracy. So it goes.

4. This Word is one of absolute and unquestionable authority. How soon the authority of a man ceases to be authority! Five years ago who would have thought that the Romanoffs and the Hohenzollerns, with their absolute claims, would have gone to the winds?

Man's authority is very brief. When the natural sciences were first promulgated, oftentimes the great works of one decade would be laid on the shelf in the next. Here is a Book, nevertheless, the contents of which were hoary with a thousand years when Herodotus wrote his history, gray with seven centuries when Homer sang his songs, and yet it is still the source of authority, and power in all questions and matters about which it has concern.

We may address today the speech that is applicable to the Ancient of Days, who never shall grow old, and say, "Thou hast the dew of thy youth."

#### **Skeptical Systems Destroy Each Other**

The successive discomfiture of skeptical school after skeptical school in the field of Biblical research may well be cited also as an illustration and example of the uncertainty of

human authority, and ought to give those men who are so loudly boasting of the assured results of criticism, pause.

I am not going to dwell on that, but I want to call your attention to this, that the nineteenth century saw the advent and the death of at least six different skeptical systems professing to account for the Gospel story. In 1803 Paulus published what is known as his naturalistic theory, that is, explaining miracles according to natural solution. In 1836 Strauss gave his mythical theory. In 1847 Baur, the teacher of Strauss, gave the final blow to Strauss' theory, which was to Strauss as the very dagger of Brutus in the breast of Caesar, to have his old teacher so discomfit him. In 1863 Renan published his great work which did away with Baur's theory.

Later, different works were published, which headed up into "The Thorough-Going Skeptical Theory"; and then Sweitzer claims to have put that to discomfiture by the publication of his "Eschatological Theory," as he calls it. Of course there are certain earmarks of them all which discover their real origin, but they all claim to be different. Strauss laughs at Paulus, Baur laughs at Strauss, Renan at Baur, and Sweitzer at Renan, and old father time—no, the Father of eternity, laughs at them all!

The facts of history and the Providence of God warn us to be in quiet and confidently to appropriate His strength.

Let thine own truth be as the sun when he goeth forth in his strength, and speed the promise of the Blessed Hope, when Jesus alone shall reign a thousand years.

## In Christ

By Rev. J. C. Massee, D. D., Pastor, First Baptist Church, Dayton, O.

Address at the Conference on World Evangelism and Vital Christianity After the War

THE text from God's word from which I wish to speak to you is just two words found in the first chapter of Ephesians three times.

The two words are "In Christ." No greater phrase has ever been written in any language than this. To speak these two words intelligently, understanding their content, is to unlock the great vaults of a mine, to unlock a case filled with jewels and precious stones. The treasures of God are all there. To speak these words intelligently, understanding their content, is to open a fathom of refreshment for all life, its source, its refreshing strength lies in them. It is to speak of a constitution, the foundation of all government, of all rule, of all authority. It is to open to oneself a condition of glory, the fulness of the Godhead, the effulgence of His glory, the summing up of all things in heaven and in earth.

In this initial hour of this great conference we should pronounce with reverence and love the faith and confidence contained in these two matchless words, "In Christ." We are here in Him; we live and move and have our being in Him. The life we now live in the flesh we live by the faith of the Son of God, who loved us and gave Himself for us, loosed us from our sins and made us to be priests unto God.

### Who Christ Is

I have come to talk first of all, then, about this Christ. Let me identify Him. Historically, He is the person of whom this Book of books ever speaks. I know no other Christ than He. There are other Christs, I grant you, Christs of philosophy, Christs of the creeds, numerous varieties

of Christ, but the Christ of the Book is characterized by six essential facts: A supernatural birth, sinless life, vicarious death, triumphant physical resurrection, a glorious bodily ascension, and a certain coming again.

He is the Christ historically of whom I speak to you tonight. In experience the Christ of whom I speak is my life and yours. He is the source of redemption. He is redemption; He is made unto us wisdom and sanctification and redemption. All that God is, is in Christ; all that man is, is in Christ. He is heart of our heart; He is hope of our hope; all that we have dreamed as being possible for us to achieve is in Him, and I use no word of exaggeration when I repeat what the great Word itself has declared, that for us experimentally all fame in heaven and in earth are summed up in the one person, "In Christ."

Then I come to ask for you and for myself if these things are true, and this historic Christ and this Christ of experience is all that those startling statements make Him to be, what is it to us, why should we men of the twentieth century constantly reiterate the name of the first century? Why should we be forever having upon our lips this name, as if it were the talisman of all good, the incentive of all hope and the inspiration to all endeavor?

### The One Meeting Place Between God and Man

I have first to say that in Christ is the one possible meeting place in all this universe between God and man. I would like to make that as deliberate as it is possible for a phrase to be. I know there are multitudes of men today proclaiming other possibilities, but we who have

come by a divine experience of regeneration into Christ, the Christ of the old Book, understand the all-exclusiveness of Christ as well as the all-inclusiveness of Christ.

There is union between God and man in Him, a blessed, fundamental, eternal union. There is the union of the two natures in Him. I read in this old Book that there came a day when the Holy Spirit came upon the virgin, and that that holy thing which was born of her by that overshadowing was called the Son of God, that He came forth not only bearing the stamp of humanity but He came God manifest in the flesh. I could turn to page after page through the records of that Book to the ever new, challenging, compelling statement that wherever the Son of God is born in this world the God nature and the human nature are born together into one.

It may be a bold thing to say, but there is scriptural warrant for it, that every child of God who has had Christ come into his heart by faith in that Christ, becomes a partaker of the divine nature. He is no longer simply man; he is man with God indwelling, God enthroned; he is a partaker with his Lord of the divine things of life.

I believe, my friends, that we ought to make our stand upon the first challenge of infidelity, upon the challenge of the supernatural. If we surrender for a single second the supernatural birth of Jesus Christ we might as well surrender the whole gospel. This Book presents to us one Christ and but one God; He is the one who was born of the virgin overshadowed by the Holy Spirit, a supernatural being from the beginning.

(2) Not only is the Son of God a meeting place between God and man under the mystery of the incarnation, but also the meeting place of God and man in the atonement. Everywhere else in man's life there is estrangement between him and God. In Christ there is unity. All the Scriptures agree to this. He removes the curse of sin; He lays the burden of our sin upon His own body and bears it upon the cross; He was wounded for our transgressions; the punishment of our sin was upon Him and with His stripes we are healed. In Christ we become new creatures. Every passage of the old Book bears testimony to this; its symbols, its ceremonies, are all positive declarations of this, and man is made in a blessed peace, in a blessed unity in one blessed life in Christ.

Will you let me draw one illustration out of the old Book? Do you recall the marvelous arrangement which God made with Israel in the earliest days that within the Tabernacle there should be a holy place? It was to be of the form of a cube; the same height and depth and breadth; it was to have but one door, before which was to hang a veil of purple, woven without seam, thick as a man's hand; behind that

veil, within the holiest of holy places there was to be an altar, and only once a year the high priest went on behalf of all the people, and bringing in his hand the blood of the bullock. Do you remember that when he came he must bring his incense lest he should see God and die? When he put the blood upon the altar and burned the incense so that the smoke arose, he covered the face of God and the face of the sinner and there he obtained forgiveness.

There was the golden mercy seat and beneath that, within the ark of the covenant, the tables of the law, indicating that mercy is based upon justice and righteousness always, and there was never forgiveness apart from the fulfilling of the law. Once a year the high priest came behind the veil, sprinkled the blood, offered the incense and received forgiveness for himself and his people.

The disciples came to Jesus and pointed out to Him the temple which had been built, and showed pride in the glory and splendor of that marvelous building, and Jesus said to them, "Tear it down until not one stone remains upon another and it becomes a dust heap, and in three days I will build it up again." They slew Him upon the cross for saying that. They counted His statement blasphemy against the temple and against the law and against God, but when He died, three days later, at the hands of cruel men, slain upon the cross, as He finished the pouring out of His life for men who were guilty while He himself remained sinless, He cried, "It is finished," and as the cry breathed itself out the veil of the temple was rent in twain from the top to the bottom so that the holy place became clear to men, and that one meeting place between God and man in the old tabernacle was transferred forever to the cross in the rent veil of His flesh.

From that moment to this the only place that God and man have ever been able to get together is in Christ and the cross. He broke down the barrier of sin, washed its stain away in the fountain of his blood, lifted the burden of man's guilt upon his shoulders and made peace between God and the sinner.

That is true; I am standing here tonight because it is true; you are sitting here with hearts and consciences unburdened because it is true; the tears have been dried from your eyes, the guilt has gone from your conscience, your soul has been saved because that is true.

#### The True Brotherhood of Man

"In Christ." The only meeting place between man and man in all this universe is found in Christ. I know the modern insistence upon the brotherhood of men. They told us five years ago that war was forever impossible because humanity had come to realize it was a great brotherhood. They told us that war, famine and pestilence were forever impossible for the brotherhood of man had so permeated

science that science had destroyed famine, but five years have revealed to us the broken stick of human brotherhood; it has been unable to bear its burden alone. War has ridden its rough steed through the whole world and famine and pestilence have done their work.

There are only two places where men ever met in unity in this world. One of them is in sin; the other is in righteousness. Sin binds men together for a time, but separates them for eternity. Righteousness binds men together for time and eternity.

Righteousness may be found as between man and man in Christ. It seems to me that the Christian church or churches have come to the place where they have to face the question of the brotherhood of man, for this whole world is insisting today that we somehow get together. We are at strife. This very night one half of the race is seeking means to destroy the other half. The nations are gathered at the Peace Conference at this hour; they are seeking to keep peace within their own domain.

**Why the World's Brotherhood Must Fail**  
There are three or four fundamental reasons why there cannot be a universal platform of brotherhood:

(1) First of all, orientalism makes it impossible. There is something constitutionally and fundamentally different between the East and the West.

I have not any sort of doubt that my speech has already betrayed me and you know that I came from beyond the Mason and Dixon line. The soft swelling of an occasional consonant, the broadening of my vowels tell you where I came from. I cannot get the twists out of my tongue. You can get a man out of the country but you cannot get the country out of a man. Kipling said, "All East is East, and West is West, and never the twain shall meet, till earth and sky stand before God's great judgment seat."

The philosophies of the East are different from the philosophies of the West. The inherent conception of men in the East is as different morally from the West as is his facial expression. It is no fault of mine that I look out of my straight eyes while my Chinese friend looks with balloon eyes out upon the world. If I walk in his land I am known for a foreigner (possibly a foreign devil); if he walks in my land I spot him immediately as from another hemisphere. There is a constitutional difference between East and West, intellectual, physical, and moral, that makes union between the East and the West impossible.

I believe tonight every one of you will agree with me that there is no place at which the East and the West can meet in absolute guaranty of peace and unity save in Christ. There is no table at which we can sit down to break bread in communion, in perfect fellowship save at the table of Christ. There is no cup of which

we drink in common save the cup of the communion of His blood, and that belongs to us all and we are all one in its participation.

(2) There are differences of race. Sometimes it is not easy to say things publicly that need to be said. I have not one single particle of prejudice in my soul against any man because his name is different from mine or because perchance a bit before I appeared on the scene he was my father's servant in slavery; but there is no single man who thinks straight who does not know that there is a racial antagonism between the white and the black man, between the white and the yellow man.

Men of different races think in different modes of thought and face life with different purposes; they have different understandings and different ambitions. Deeper than all culture lies the differences and distinctions of race.

What is the trouble with this world today? Go to our Peace Conference table tonight, and you will find certain gentlemen of the Orient demanding as their first concession from the peace applicants of this world the absolute abolition of race distinctions. It is a dream hopeless of achievement by any human power, even though it be a league of nations backed up by international police force. There is no power in man anywhere on God's globe to break down the distinctive fundamental race differences and antagonisms that have separated us since the tenth chapter of Genesis, and will separate us until He comes. Christ alone takes away all race differences and brings men into one family in one new birth. Jew and Gentile, Christian and Pagan, it matters not of what race, when they come to Christ, cease to be what they were, and are now a new race, a new life, a new creation, and have peace.

(3) In the second chapter of Ephesians, the word of inspiration declares that between Jew and Gentile a wall which had been built up by centuries of prejudice is broken down, and Christ becomes the bond of union between two estranged parties of great racial distinction.

I go a step further. The Jews of this world make for separation rather than for unity. Recently in my city, the ministerial association received from the Chamber of Commerce an invitation to have a great religious celebration and the latter said, "We want to include everybody; we want the platform to be so big, and so broad and so liberal that every citizen of the community can get together there in one great religious celebration." Then they proceeded to name those who should be there, Jew and Gentile, Catholic and Protestant, saint and sinner, all on one religious platform! I said, "All the others can go but it is too small for me." I would have had a scrap before I had been on that platform thirty minutes.

That is modernism; that is disparaging Christ of His glory, robbing the world of its fountain

of blood for purification. One platform without distinction of creed, without conviction, with no separations—Jew and Gentile, Protestant and Catholic, saint and sinner, in one broad religious fellowship of humanitarian nothingness.

When I said I could not go in, they quoted me as saying I would not sit on a platform with a Jew or a Catholic. To sit on a platform is a very different thing from standing on a platform. All I ask is to be quoted correctly, and I maintain that sitting on a platform is a vastly different thing from standing on the same moral or religious platform with men between whom God has built himself a distinction.

My brethren, I have not a particle of sympathy with that broad culture that destroys all conviction of truth, that takes away all loyalty and devotion to my Lord, that makes me one with those who rule him out of the right to come back to His earth.

There is but one meeting place between God and man, for when I come to Christ I surrender my religion and take Him. The Jew lays down his religion and becomes a follower of Christ, the heathen, the pagan, the saint, the sinner, if they come to God in Christ, lose all that they were in Him, and He being the source of life becomes the all and in all, the bond of unity between man and man.

### Concerning Labor and Capital

Jesus Christ is the only possible bond of permanent unity of peace between labor and capital.

There is a great conflict in the world today—a conflict of ideas, of principles, of forces and powers. There is a conflict between men because of opposing interests, and no where is that strife so clearly seen as between men who possess property and command labor, and men who do not possess property and sell labor.

I ask you whether or not you believe that the cessation of hostilities, the signing of the peace terms, the organization of a peace league in this world will take out of the heart of the average man the willingness to make gain of his employee, or take out of the heart of the working man the willingness to be exploited?

Do you believe that human nature will ever die a natural death and have the world ready for the realization of the dream where every man seeks his neighbor's good, without a change of heart? Do you know the difference between a radical and a conservative? It is the difference between two dogs in one room where there is only one window and one spot where the sun has made it warm. The dog who is in the warm spot is a conservative and the one who wants to get in it is a radical. Until you take the dog's heart out, you are going to have that same trouble.

Labor and capital are at each other's throats. Where are they going to find peace? Where is labor going to get the fair deal? Where is

capital going to find a heart of humanity? I answer, "In Christ."

Some one came to me and said that at a certain home there was a man dead, the family were strangers and had no friends, and asked if I would go to see them. I went and found a magnificent fellow, some thirty-two years of age, a perfect specimen of health, suddenly gone down as four hundred thousand others have gone down, under that dread demon of influenza.

I found his wife sitting (herself barely able to be out of bed), dry and tearless, smitten with such grief that there was no voice for it. I got no response when I tried to talk to her. The aged mother came in and said what she could, and in despair I said to the woman as she sat in her silent grief,

"Are you a Christian?"

She answered "No."

I said, "Will you let me talk to you about Jesus Christ? I may bring you some comfort in Him."

"Oh," she said, "If there is any help in Him, tell me."

I began to tell her of the fountain, and of the treasures in the bank and of the unsearchable and impossible conception of the depth of riches in Him, and I saw two tears begin to course down her cheeks and I said, "Thank God, the fountain upon Calvary has trickled down to her heart."

I saw the tears come but on those tears the rainbow of God's promise shone in great beauty, and then she said, "Thank you." And then she said, "Thank God."

I said, "Have you money enough to bury your dead?"

She said, "No, my husband did a very queer thing. All the money he put in the bank is in his name, and I cannot get it until I go through a process of administration through the courts."

I said, "Let me supply you, will you not?" I knew all I had to do to get the money was to tell it to my church.

She said she would call on me if she had need, but subsequently her brother found a friend in the business where her husband had been employed who supplied the money.

I conducted the funeral service. Her brother offered me some money for my services which I declined. He looked at me in amazement.

I laid my hand on his shoulder and asked, "Are you a Christian?"

He said, "No, I am not."

I said "Will you let me talk to you about it?" "You can talk to me about anything," he said.

I told him the old, old story.

Then on Sunday morning I told my church what a strange family I had found, and that there were fifty thousand like them in the city without Christ, and laid upon their hearts that

loyalty to Christ required that they should find and minister to and lead them to the Christ whom they loved.

Two weeks later a man came to me and said, "The man who died on that street worked in my factory. After he was dead and buried his wife came down for his back pay. We did not owe him anything. She claimed that we did. She was bristling with suspicion of capital. She went from office to office antagonistic, warring, fighting—no one was able to placate her for a single moment. She was given up in despair until she came to my office."

I said "Did not Dr. Massee conduct your husband's funeral?"

"Yes," she said, "How did you know?"

He replied, "I am an officer in his church, and if you will trust me I will see that you have justice, I will see that no wrong is done you and you will get more than your own."

Immediately the hostility faded out of her face and she turned and said, "Thank you, I will leave it in your hands in the name of Christ."

And there in one moment capital and labor buried that difference in Christ, the only place in God's world where it will ever be finally buried.

### The Church at Play

The church of the living God comes together in the name of Christ to do business in his name, proclaiming salvation. It seems sometimes that the church of Christ has fallen upon a play day, has come to believe that its great business is to have a good time. In Pennsylvania, a little lad came rushing home one day after Sunday-school and said,

"Mother, mother, what do you think, what do you think?"

She said, "I don't know; what is it?"

He said, "Jesus is coming back to this earth; what do you think, He is coming."

"How do you know?" she said.

He said, "Mr. Bass told me at church this morning."

She said, "When is He coming?"

He said, "Oh, I don't know, but soon; He is coming."

The next day after school, the little fellow came rushing home and flinging himself with joy into his mother's arms, said,

"Mother is He here, is He here?"

And she said, "Who?"

He said, "Oh, Jesus, of course; did He come?"

She said, "Why, of course not."

Over the little lad's face there was intense disappointment, and then he drew aside and said,

"I guess He must have stopped up at Mr. Bass' house; He will come later." Then he said, his face brightening a bit,

"I guess I'll go out and play," and she never heard him speak of it again.

When I heard that story it seemed to me that that very thing has happened to the church of Christ. We have thought of it, and dreamed of it and been discouraged. Not a single man who has been corrupted by the modern method of thought believes for a second that Christ will ever come back; and the church has gone out to play, with a lost world going down to hell for want of the word about Him.

Does it mean nothing to you? Christ is the only meeting place between God and man; Christ is the only meeting place between man and man. In the anticipation of his coming does it mean nothing to you?

I shall never forget the fifth Sunday of March, 1879. It was a fearful day there in the church home. The little lad, still in knickerbockers, suddenly realized that the world was in commotion. "Fire! Fire!! Fire!!!" began to ring out and smoke filled the horizon. The wind blew a gale; men were hurrying here and there. Fences and houses and forests were swept before the onrushing flames of that fearful conflagration. I see it this moment! The angry leaping tongues of flame from fence and forest—I see it as plainly as I see your faces here before me. Some thoughtless man dropped a match in a fence corner where he laid his cigar, and it flamed there alone, then that gale seized a piece of pine bark and flung it forty feet and started a new center of fire. The same gale flung another piece fifty feet, and then a hundred feet and a hundred yards. The flame swept from the pine trees and was flung four hundred yards yonder, and put down to start a new conflagration until all the world, it seemed, was burning.

Why not do that business for God? Why not here now start the fire of God burning until the Holy Spirit breathing upon it, sweeping it like a mighty wind, shall start others to burning until the fire shall catch from corner to corner and sweep this world through?

It is the hope of the church and of the world that the world shall be set on fire for Christ. I know a name that can set this world on fire. Christ is the world's desire; He is the name that shall set this world on fire.

### GOOD LITERATURE CIRCULATED

A very unique method of disseminating evangelical literature has been undertaken at Shenandoah, Ia. A paper entitled *The Living Word* is being edited by Rev. W. H. Jordan, pastor of the Presbyterian church, for free distribution in that city and vicinity. If the succeeding issues of the paper carry matter such as the first issue contains, evangelical truth will have great assistance. The departments of the paper, roughly speaking are: Christ and the church, the home, Bible reading, evangelism, and the Lord's return. The paper is being supported by voluntary contributions.

# Christ the Executor of All Future Judgments

By Rev. James M. Gray, D. D., Dean of The Moody Bible Institute of Chicago

Address Given at the New York Prophetic Conference, 1918

**T**HE GREAT classic on this theme is Christ's own words in John 5. He is meeting His enemies on the question of His equality with God, and after declaring such to be the fact, He confirms it by an argument drawn from His divine knowledge, power and authority.

As to the last-named, He says: "For the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son even as they honor the Father" (vv. 22, 23).

As Dean Burgon puts it, there is an original, supreme, judicial power, and there is also a derived judicial power, i. e., a power given by commission. Christ considered as God, possesses the original power equally with the Father; but Christ considered as the son of man, possesses the derived power as having received it from the Father. In this sense judgment is the special, the peculiar work of the second person of the trinity, and is not shared by the other persons, the Father or the Holy Spirit.

What a fitness there is in this, that He who was condemned by an unjust judgment, and who died for sinners, should have it as His peculiar office to judge the world!

A corresponding passage is in Paul's words to the Athenians on Mars Hill, where in God's name he commands men everywhere to repent, "Because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance in that he hath raised him from the dead" (Acts 17:30, 31). The "day" which God hath thus appointed is not one of twenty-four hours merely, but a long period, including as will appear, several distinct acts or scenes of judgment.

## I

The first of these is recorded in 2 Corinthians 5:9-11, and is a judgment of Christian believers and of them only, which takes place when Christ comes into the air, and the Church, which is His body, is caught up in the clouds to meet Him.

Possibly it may surprise some to learn of a judgment of Christian believers, when we are so plainly taught in Romans 8:1 that "There is therefore now no condemnation (judgment) to them that are in Christ Jesus." But the explanation is that this is not a judgment unto condemnation, but rather to determent the question of rewards. It does not take place until believers are already glorified with Christ.

and have been made like Him, hence it can in no wise be a judgment of their persons but only of their deeds.

It is referred to more specifically in Paul's first letter to the Corinthians, where at chapter 3:11-15, he says:

For other foundation can no man lay than is laid, which is Jesus Christ.

But if any man build on this foundation, gold, silver, precious stones, wood, hay, stubble;

Every man's work (i. e. every believer's work, every man who has built on the true foundation), shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

If any man's work abide which he hath built thereupon, he shall receive a reward.

If any man's work (i. e., any believer's work) shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire.

Recently my eye fell on an interesting comment on these verses which I should like to pass along. The author said: "This is a judgment which assumes that we are God's sons, and only measures how far, in accordance with our standing and calling we have walked; like as a man now regards the behavior of his own children because he is their father."

And in that judgment by the Lord Jesus of all our works, we shall all heartily concur. We shall perceive where we failed, and what we allowed to hinder our full obedience to Him who saved us. And glad shall we be to see all those works of ours which He could not accept burned up, while all that He can reward He will. What a solemn warning it is however, and what an urgent motive for every believer to order his daily life and conduct in accordance with His will!

It was stated that this judgment is scheduled for the time when we shall meet the Lord in the air, but this is not to say that He and we shall remain there in the air. That is our meeting-place with the Lord, but not necessarily our abiding place. It serves as the location of the judgment and for the adjudication of our rewards or our places in the coming Kingdom, but the meeting there is followed by the coming with Him to the earth.

Dr. John Lillie, the Presbyterian commentator, is to be credited with the discovery that there are only three other places in the New Testament where the phrase "to meet" is found

as it is used in 1 Thessalonians 4, and in all of them, the party who is met continues after the meeting to advance in the same direction in which he was moving previously.

## II

This leads us naturally and easily to the second scene of judgment, which takes place on the earth and the object of which is the nation of Israel.

To one unfamiliar with the Bible and with God's broad scheme of redemption for the world, it may seem strange that a single nation from all the other nations should be thus singled out for special judgment. And especially so when that nation is identical with a race so few in numbers as compared with other races, and when it is at present, and has been for many centuries, without any abiding place of its own.

But Israel has a great mission in God's plan of redemption for the world. God has not dealt with any other nation as with her. It is her disobedience and unfaithfulness heretofore which has prevented her from fulfilling that plan. But nevertheless, "the gifts and calling of God are without repentance" (Rom. 11:29). He has not changed His plan and will not change it. The prophets are a unit that Israel will be restored to her land again. Great Britain and her allies are making this possible and even probable today. But this return will be in unbelief so far as her acceptance of Jesus as her Messiah is concerned. In that attitude towards God she will in some degree re-establish her former state and her former worship.

But her hour of tribulation, which is her hour of judgment, will then appear. All the prophets speak of it from Genesis to Revelation, from Moses to John. "Alas! for that day is great, so that none is like it. It is the time of Jacob's trouble, but he shall be saved out of it" (30:7) says Jeremiah.

Zechariah is very specific. "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city" (14:1).

We see also the person of the Judge here as in the former case, for it is written further: "Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives. \* \* \* And the Lord my God shall come and all the saints with thee" (14:1-5).

It is of this day, and this judgment, that Christ speaks in the 24th of Matthew, where He says:

"Immediately after the tribulation of these days shall the sun be darkened, and the moon shall not give her light, and the stars

shall fall from heaven, and the powers of the heavens shall be shaken.

"And then shall appear the sign of the Son of Man in heaven; and then shall the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (vv. 29, 31).

## III

The foregoing allusion to all the tribes of the earth suggests the third scene of judgment which also takes place upon the earth, its object being the Gentile nations.

For its description we turn to the familiar parable of the sheep and the goats in Matthew 25:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

"And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." (vv. 31, 32).

The prevalent idea is that this is a description of the last judgment of all the quick and dead and that it synchronizes with the text in Revelation 20. But this is a mistake.

We have here a judgment on the living Gentile nations which takes place on the earth some time after the second coming of Christ; which means some time during the millennial age or the Day of the Lord. The date doubtless is early in that period and following Israel's tribulation, but possibly, the judgment will cover considerable time and include several stages.

As confirming this, observe (1), that the word "nations" in the text is one that occurs over 100 times in the New Testament, and always with reference to living nations, i. e., those that are upon the earth at the time to which the passage refers.

Observe (2), that the hypothesis of such a judgment agrees with many other parts of the Bible. Isaiah's words are familiar: "Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein, the world and all things that come forth of it. For the indignation of the Lord is upon all nations, and His fury upon all their armies. He hath utterly destroyed them, he hath delivered them to the slaughter" (34:1,2). Similar predictions are found in Joel, Ezekiel, Zechariah and the book of Revelation.

Observe (3), that there is not the slightest reference in the parable to a resurrection from the dead; and, as others have pointed out, this is an event of such importance as to most certainly be mentioned if our Lord had intended to include the dead as well as the living in this judgment.

Observe (4), that the decision between the

two classes named, the sheep and the goats, leaves no room for doubt that all the dead as mentioned in Revelation 20, are not in mind here.

That decision rests on the kindness shown by the one class and not shown by the other class, to "these my brethren" as Jesus calls them.

"These my brethren" is a third class altogether distinct from the other two. Prof. J. T. Cooper, formerly of the Allegheny Theological Seminary says "It requires no words to show that, not to mention infants, there are millions upon millions who have died, to whom these reasons would have been wholly inapplicable. What multitudes in the ages of the past, have passed away who have never heard of the name of Jesus, or His brethren."

Observe (5), that the form in which this judgment is presented is altogether distinct from that in Revelation 20. In that case, as we shall see, there is a formal trial, an opening of books and a judging out of the things written therein; but here there is nothing of the kind. Here there is a King, sitting on the throne of His glory, and calling up subjects, rebellious or obedient. On these is pronounced the sentence of punishment or reward, and in such a way as to presuppose their previous innocence or guilt.

All these features go to show that we are not dealing with the last judgment of Revelation 20, but that of the Gentile nations, especially with them among those nations which have shown kindness or failed to show kindness to the brethren of Jesus.

And who are these brethren of Jesus? We remember that He once said, "My brethren are those who hear the word of God and keep it"; but we are persuaded that in the parable He is not using the word in that spiritual sense, but in the fleshy sense of Israel. We are persuaded that the words are to be taken in the light of Romans 9:5 where Paul says, that, as concerning the flesh, Christ came of the fathers, i. e., Abraham, Isaac and Jacob.

In other words, this judgment of the living Gentile nations at Christ's second coming has an intimate relation to, and in a sense, grows out of the tribulation of Israel previously referred to. The Gentile nations have been an instrument of her tribulation in all the centuries, and never will they have troubled her more sorely, than at the end time of this age. Then it is that the prince of Daniel 9, the Antichrist of 2 Thessalonians 2, the beast of Revelation 13, will be at their head. And the beast was taken we are told, and with him the false prophet, and they two were cast alive into a lake of fire burning with brimstone.

As to the nations you know the sequel. The sheep on the right hand of the King inherit the kingdom prepared for them from the foundation of the world, which is equivalent as we are

told later, to their entering upon eternal life; while the goats on His left hand go away into eternal punishment.

This indicates, by the way, that although it is with nations we are here dealing, yet nevertheless, it is not simply in their collective or corporate capacity. The punishment on the one hand as well as the reward on the other seems to single out the individual.

#### IV

This brings us to the fourth scene of judgment which is that of Gog and Magog and the devil who deceived them, at the end of the millennium. The record is in Revelation 20:7-10:

"And when the thousand years are expired, Satan shall be loosed out of his prison.

"And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of them is as the sand of the sea."

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven and devoured them.

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever."

While this is spoken of as the fourth judgment, yet as intimated at the beginning, "Any one who desires a distinct view of the prophetic sequence of events, must grasp the thought that the whole millennial period is more or less a 'day of judgment,' because in one sense or another judgment characterizes it throughout. The eternal Judge is in no haste. Liesurely, and with class after class, His irrevocable work proceeds."

This loosing of Satan at the close of the thousand years, that he might tempt the millennial nations seems to be absolutely necessary in God's plan. During the millennial age men living on the earth will have every inducement to be godly, for everywhere evil will be repressed and righteousness rewarded. Still this favor shown to man must have its time of testing. As one interpreter remarks, if you have an employee who never robbed you, no praise is due to him if the reason be that he never had an opportunity. Therefore the question is, will the beautiful and perfect rule of the righteous Judge be any exception to the ages that have preceded it? Will man be shown to be any better then, in his own nature, than he was before? The result shows that he will not.

Sir Edward Grey tells of a native African chief who protested to a British official against having to pay taxes. It was explained to him that they were used to keep order in the country so that men and women, and flocks and herds, and possessions of every tribe were safe, and that

each could live in its own territory without fear. Thus the payment of taxes was for the good of all.

But the effect on the chief was to make him angry. Before the British came, he said, he could raid any neighbor as he pleased, and return with his captives and his captures of all sorts, and be received in triumph by the women and the rest of his tribe. To be sure his own tribe sometimes needed protection from such raids, but then he was willing to undertake that himself. "Now," he said, "you come here and tell me that I ought to like to pay taxes to be prevented from doing this, and that makes me mad."

So will it appear to be with the millennial nations at the end. By many of them, if not by most of them, the reign of Christ will be regarded as intolerable, and when a vast rebellion is organized against it the exposure of unregenerate humanity will be complete.

The rebels in this case are termed Gog and Magog in obvious allusions to those designated in the same way, which at the beginning of the millennium are seen to swoop down upon Palestine after the destruction of the Antichrist, as recorded in Ezekiel 37 and 38. In that case the nation of Israel alone was the objective, but now it is the same, plus the glorified Church of Christ, if so we may interpret the words, "The camp of the saints and the beloved city."

Satan uses no agents in this last assembling of the enemies of God. There is no Antichrist, no "beast" to be seen here. No subordinate is trusted, but he himself leads the attack against the heaven-appointed King. However, once more the battle is the Lord's. Nor is there any delay nor any measure in their punishment. Fire comes down out of heaven and destroys them.

And as for Satan who had been confined to the bottomless pit at the beginning of the millennium, he is here cast into the lake of fire at its close, to be "tormented day and night forever and ever."

## V

This brings us to the last judgment, whose record is found in Revelation 20:11-15. It is sometimes called the judgment of the dead, for as only the living are before us in Matthew 25:31, only the dead are before us here. "I saw the dead small and great stand before God." "The sea gave up the dead." "Death and hell delivered up the dead." And yet though dead, doubtless they stand before the Judge in resurrection bodies.

But of what nature or character are those bodies? In reply, let me say that there will be none of the righteous among the dead. The righteous were all raised from the dead at the beginning of the millennial age, and it is probable that during the millennium none of the righteous die. However that may be, the results of this judgment show that there are no right-

eous, no believers on the Lamb in this company.

It may be therefore, that just as the righteous dead are raised in glorified bodies like unto that of Christ Himself, so these will appear in all the hideousness of their sinful nature, and in bodies formed to endure torments which otherwise would dissolve them in a moment. Held up to view to expose what they are and what they had been, thus may the Scripture be fulfilled which reads: "O Lord, when thou awakest, thou shalt despise their image" (Ps. 73:20).

The location of the first scene of judgment was in the air, that of the next three is on the earth, but this is neither on the earth nor in the air. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them" (Rev. 20:11).

During the millennium the full blaze of Christ's personal glory, while vouchsafed to His Church which is in the glory with Him, will not be the privilege of dwellers on the earth. That glory is only revealed to mortals as they are able to endure it. He is rebelled against and rejected in His lower glory by these millennial apostates, and hence as His wont is, He retires into a higher glory. (Lincoln).

But now when their rebellion has been judged, the veil drops from His face, and instantly, the earth and the heaven, terror stricken at the refulgence of His deity, flee away. There is no place for them wherein to hide from His awful gaze. The earth recedes and the dead are exposed to view. The bottomless pit which contained their souls, the graves which contained their bodies—both are gone. Even the fathomless ocean can no longer be a cover for its prey when God's time of judgment has arrived.

Yet, notwithstanding this, here we have an orderly assize, a strictly judicial accounting. "The books were opened, and another book which is the book of life. And they were judged out of those things which were written in the books according to their works" (Rev. 20:12).

All they have done is carefully examined. They had an opportunity to be judged in Christ, by faith in His blessed name, but this they wickedly rejected. They chose to stand upon their own record rather than on His. They gloried in their works, they did not glory in Him. And God has kept an accurate record of that in which they gloried. This record is now exposed before their eyes in order that they may be convinced before they are condemned. Then will they condemn themselves, and as a result not one of them shall escape.

"Whoever is not found written in the book of life, is cast into the lake of fire," and not one of these is found written there—not one.

That day of wrath, that dreadful day,  
When heaven and earth shall pass away,  
What power shall be the sinner's stay?  
How shall he meet that dreadful day?

When, shrivelling like a parched scroll,  
The flaming heavens, together roll;  
When louder yet, and yet more dread,  
Swells the high trump that wakes the dead?  
—Sir Walter Scott.

There is but one answer to this question—Christ who is the executor of all future judgments, is in Himself the only hope of men. But He is an all-sufficient help, free, as He is accessible.

In the very same breath almost in which He

spoke of Himself as the One to whom all judgment had been committed, He revealed the way in which the consequences of that judgment might be turned aside!

Verily, verily, I say unto you, he that heareth my words, and believeth him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.

Believest thou this?

## Jesus Christ a Model for Modern Preaching

By Rev. T. R. O'Meara, Principal Wycliffe College, Toronto, Ont.

An address to the students of The Moody Bible Institute of Chicago. It will be followed in our next issue by one on "The Use and Abuse of Illustrations and Quotations in Preaching."—Editors.

**M**ODERN preaching! It is the greatest subject in the world. If I had my choice of all the subjects in the curriculum of my own institution, I would choose that of preaching, presenting the message of the gospel of Jesus Christ collectively and individually to human hearts.

Of the entire subject, I have elected, under God's guidance, to speak to you upon two phases: First, the Lord Jesus Christ as a model for modern preaching, and, secondly, the use and abuse of illustrations and quotations in speaking and preaching.

As to the first, let me say that in a very real sense, the central figure in all preaching must be the Lord Jesus Christ Himself. His whole life was a life of proclaiming Himself and His message. It was a short life at best, and His public ministry was a very small part of that life.

Never measure the ministry that you will fulfill by the amount of work you do, or the length of years you live and labor. That is not the way God measures. You may be allowed only a very short ministry; but it is the character of the ministry that counts with God and men. Some of the shortest ministries have been the most lasting in result. During the brief ministry of our Lord, a great deal of time was given to preaching—preaching. It is the noblest calling, the most Christlike in all the world.

The Lord's Prayer—may I get a little closer by illustrating in this way—the Lord's Prayer was not so much a prayer always to be said in exactly such and such words, but rather a model for all prayer. "After this manner also pray ye." Now, I take it that in a very analogous fashion, the Lord's Prayer is to be studied in order to find out what the underlying principles of preaching are; not that we should follow exactly in the words, or in the form, but that by prayerful study we should find out the underlying principles of our Lord's teaching and preaching, and then let those pass through our personality to others.

At the commencement of His ministry He began almost in the same way in which John the Baptist left off. For instance in Matthew 4:17, we find Him preaching, "Repent for the kingdom of heaven is at hand." This was the same as the later preaching of John the Baptist; this is, as it were, just the beginning, the opening of the great ministry of his Master. John spoke of another that was coming; Jesus spoke of Himself.

1. As the Fulfiller of prophecy.
2. As the Revealer of God.
3. As the King and the promised Messiah.

Now note these three references: "Let him come unto me; let him come unto me and drink," (John 7: 37); "Ye believe in God, believe also in me," (John 14:1); "He that believeth on me hath everlasting life," (John 6: 47). Those claims were extraordinary. None but the Lord could preach as He preached, speaking of Himself.

Now that which has in a very real sense made Jesus Christ different from all other preachers was:

### I

#### Christ's Authority as a Preacher

The prophets said, "Thus saith the Lord"; the scribes said, "It is written"; the apostles said, "In the name of the Lord"; but Christ said, "I say unto you." (Compare Matt. 5:21, 22 with Matt. 7:29). "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes."

In a very real sense, all useful preaching, all preaching that is going to tell, has to be preaching with authority. It is not the authority of the man that speaks, or any human authority with which he may be clothed; it is not the authority of an ecclesiastical body that ordains him and sends him out,—these are poor, miserable make-shifts for real authority in public ministry, and especially in preaching; it must

be the divine authority with which you and I preach the Word, if we are going to have power as preachers. We, like Christ, must speak with authority.

A man went out to China a little while ago in connection with an organization I knew. He had a university equipment and was a man of intellectual strength and very attractive. He stayed in China for two and a half years and then came back to Canada. He was man enough to own up that he found himself in China, with all his equipment, a man without a message. The message had all been honey-combed out of him through this new fancied teaching that he had received in his seminary.

We must have a message. Do not go out to preach anywhere until you get a message. A message may be gained in the following way, or rather authority to preach may be drawn from the following sources:

1. *Vital conviction of truth.* Nothing can take the place of that, the truth that has taken hold of a man's heart and soul as a living thing and burns itself into the man and through the man into his ministry and out to others. You must have convictions if you are going to speak with authority and power. Convictions are not popular in these days. We are supposed to take on the color of our surroundings; we are supposed to go to a congregation, size up the kind of people, and then fit our preaching to their particular taste. May God save us from any such idea of preaching. A man must have conviction, and although every one to whom he preaches may be opposed to him, and unsympathetic with him, he simply must preach what he believes in his heart.

2. *Careful preparation.* Never let anybody convince you that you are honoring God by skimming over your time of preparation for public ministry,—it is utterly wrong.

Some time ago, I was talking to an earnest young fellow, a friend of mine, who said, "I just have adopted the plan of trusting the Lord as I go; and I open my mouth, and He promises to fill it."

I said, "My dear fellow, let me tell you the truth, He is filling it with the east wind, and your people are sick and tired of your ministry already. They say you are very earnest, and a good man, but you are not putting into your sermons what God has given you—brain, knowledge, enthusiasm, power to think through a line of thought to a conclusion, and to put your matter into analytical form."

The man who does not prepare, is a man who gets up without authority, and people do not want to listen to him.

3. *Exhaustive and continuing study of the Holy Scriptures.* Nothing will take the place of Bible study. If I were going through my college course again, I think I would leave a great many things to one side to which I gave time and attention.

More and more would I specialize on my English Bible as an equipment for the actual work of the ministry, and especially for preaching. It must be systematic, day by day. Let nothing in any way interfere with your quiet devotional study of the Word of God.

4. *Personal character.* Personal character! If there is one solitary question mark in the minds of your people concerning you, what you have said, and done, and are, they will never listen to you as a man speaking with authority from the Book.

5. *Prayer!* We must keep in touch with Him in whose name we go into the pulpit.

Christ never apologized for His message, He never theorized, He never spoke as one seeking for the truth. All His preaching was plain, direct, positive, unmistakable; and, believe me, the man or the woman preaching or teaching in His name, must be the same as the Master was.

Now, I do not say for one moment that you and I are not going to have our problems, our intellectual and spiritual difficulties. I am sorry for the man or the woman who does not have them, or is afraid of them; but this I do say, whatever problems you have do not take them into the pulpit and preach them; that is no place for you to air your intellectual difficulties.

I remember a friend of mine who not long ago said, "Whatever you do, if you value success and strength in public ministry, learn to consume your own smoke." I have never forgotten that. I am not a smoker, but I know exactly what he meant; instead of filling the city with that black smoke that comes out of the chimneys, it is now consumed, so the city is purified. So I say to you, learn to consume your own smoke before you become a preacher; and if you have problems, do not air them in the pulpit. Whatever you give, give that concerning which you are absolutely certain, that no one can say, "He does not know where he stands." "He spoke as one having authority, and not as the scribes."

## II

### Christ's Originality and Freshness as a Preacher

How wonderfully new, attractive and fresh were His utterances! And yet, mark now, they were based on pre-existing truths. Our Lord did not create something that had never been before them previously, but He took the old truths of the old Scriptures, and put them in a new light and a new combination.

Now, that is profoundly important from the preaching standpoint. Take for instance, the golden rule: "Whatsoever ye would that men should do unto you, do ye even so unto them." That was part of His sermon in Matthew 7:12; but that was nothing new. If you turn to Leviticus, I think it is 19:18, you will find the heart of that, the vital element of that truth expressed in that early part of the Bible. The Lord Jesus

Christ just took the old truths and He brought into them a new combination, and they came through His personality with wonderful freshness. That is the true idea of being original.

Now, whatever you do, do not start out in your ministry making up your mind that you are going to make a flash, and have everybody say "How original he" or "she is!" That is a very unworthy thing to have before you, but I do say to you just as earnestly, start out on your ministry with the determination that you are never going to give a stale address, or a stale Bible reading, or a stale sermon.

That does not mean that you are to be always looking for something new—there is nothing new under heaven; but it is going to mean that you will dig down into the riches of God and bring up out of those treasures things old and put them into new combinations.

Have you never heard a person say, "I have read that text over and over and over, but I never saw until this morning what it really meant." Now, that is the glory of freshness, of originality in preaching. Take the old things,—do not be afraid of the old things, and make them absolutely modern and absolutely new.

I do not mean that you are not to preach a sermon twice, but I mean this: that if you are going to preach a sermon the second time, you must take time for preparation, just as if it was a new sermon, and you have got to get that old message and old truth, that old sermon, fresh from the hand of God. It does not matter how often you preach it, it will be always fresh; but that wretched, unchristian, ungodly plan of an old minister who as the end of the year came on, said he always turned the barrel upside down and started at the bottom of the barrel again, is awful, it is horrid; but that is very different from taking the old things and making them fresh and new.

### III

#### Christ a Controversial Preacher

Here is a strange thing—possibly you will not agree with me at first, but let me say Christ's preaching was largely controversial and polemic. If you doubt it, study, for instance, the Sermon on the Mount. Much of it you will find was aimed against the rich, because the Jews thought that riches was a grace and that poverty was a crime; and so the Lord brought His message into sharp contact and opposition to that error. He, Himself, said, "I came not to bring peace, but a sword"; and so the more you study His preaching in the Bible, the more you will be convinced that He was not afraid or ashamed to be a controversialist.

Light is always opposed to darkness, is it not? Truth must always be opposed to error, must it not? After all, the kingdom and rule that Jesus Christ came into the world to set up, must be always in opposition to Satan's rule. Never be afraid of controversy; it is not agreeable, but

we are called upon in these days to differ from people, and to raise our voices, and to use our ministry for the opposition to that which is wrong, as Jesus Christ did.

Study the history of preaching in the time of the Reformation and you will find that it was constantly in controversy, sharp controversy; men had to stand alone there, and stand against everything, with the truth of the gospel as their trust.

Take a much more modern time in preaching—I mean the preachers at the end of the last century. I do not know that I am a lover, certainly not of his doctrine, but I am an admirer of Frederic W. Farrar. He was frequently very much off the line doctrinally, but I will tell you, it was an inspiration to go to the heart of the intellectual and social life of England and hear that man in his pulpit talk on a subject like temperance, or moral reform.

From beginning to end, Farrar was a controversialist; he fought for the truth as he believed it, and he was not afraid to speak out with sledgehammer power for the liberty of the nation and for the truth for which he stood.

Do not be afraid of standing where Jesus Christ stood, but whenever you have to preach on a controversial subject, be sure to spend a long time upon your knees and ask the Lord that you may speak in His Spirit. Then you never need be afraid; but if you take a party spirit, a church spirit, a spirit of a little company of people that you belong to, and just preach in that spirit, then of course you have no power because that is not controversy in the spirit of Jesus.

### IV

#### Christ a Preacher Who Repeated Himself

If you study in the New Testament carefully you will be struck with the number of times our Lord apparently repeated the same truth, and sometimes the very same words, without apology.

There is a great line of danger here in our modern preaching. We live in a day of cables. Why, we hear some things in Toronto that go on in London before they take place! We live in a day of cables, newspapers, novels, reviews, illustrations, and what not. It is a deadly danger for us to get into our minds that we must catch the spirit of these days and be always up to date.

It is an awful danger because the unthinking crowd will follow the man that has something new, some new theory, some new side-line of truth, and hold back from our old fashioned ministry and old fashioned gospel. Then the devil comes and says, "Now look here: you are not in the spirit of these times, you will have to get something tinselled, something that will attract the crowd."

Oh, dear friends, be on your guard. Remember that the Lord Jesus Christ repeated Himself, and we must not be afraid to repeat the old

truths, for that is just what people need today.

How seldom do you go into our churches today and hear sermons upon the law of Mount Sinai! How seldom do you go into our churches and hear a sermon on "Ye must be born again"! How seldom do you go into our churches and hear a sermon on "Separation" on the "Second Coming of our Lord!" Even on the "Personal Coming of the Holy Spirit!"

These are things passed over by the pulpit today, but our Lord kept ringing the changes on certain great outstanding revealed truths and you and I must be prepared to stand where He stood even if people give us that epithet: "A good fellow but a bit narrow, you know."

I think that is one of the finest things that can be said of anybody in these days that he is a bit narrow.

### V

#### The Practical Side of Christ's Preaching

I wonder whether you have ever thought of that at all. Take for instance

1. *The places from which our Lord preached.* I can just mention them—the synagogue, the temple, the private house, the boat, the shore of the lake, the field.

I feel ever so deeply about this thing, the people are not coming into our churches. It is simply ridiculous, the disproportion of the people in the churches to the people outside the churches.

You, who are starting your ministry, are you willing that the people should be outside the churches, that is, the numbers of them unreached? If you go on the old line of just the Sunday ministry from the pulpit, in the ordinary traditional way, then, believe me, the people will very largely remain outside, and the few will come in. But to my mind, in the twentieth century, the ministry more and ever more must go out after the people. That is it! You may get them in, and you will get them in, but you will only get them in by going out after them.

I do not think a man is up to date that cannot preach in the open air, that cannot preach in all kinds of peculiar, out-of-the-way places these days. That is the only way he will get them. Our Lord was ready to preach at a moment's notice, and in any place where He happened to be.

2. *The occasions of His preaching.* There were set occasions, such as the Sermon on the Mount, and the farewell address to the disciples; and there are set occasions that must after all be the backing of all of our preaching.

But there were the unexpected occasions, humanly speaking, on which He preached—to Nicodemus, to the woman of Samaria. It was sometimes to crowds gathered together, but it was more frequently to a little number and even to individuals that our Lord preached His great messages that we have recorded in the New Testament.

Now, dear friends, do let us, by God's grace,

emphasize the individual character of the ministry. I do not know anything more deadly, I do not know any greater temptation than for a man to say, "It is a rainy day; it is a poor evening, there will only be a little company in the mission hall or in the church, and I need not prepare, I need not be at my best. I will just say something, I will get up and say a few words."

I do not know anything more deadly than the thought that comes over a young minister starting out and sent out to quite a small country mission, that the people are so stupid they would not even want to listen to him if he did preach a good sermon; they would not even know a good sermon if they heard one. He may say, "I am not going to do my best just now. I shall just take things easy, and after a while I am going to be called to a town and then to a city, and then I shall show them that I have the elements of a great preacher."

Now, mark my words, unless you and I are willing to put our best into the smallest ministry, I do not believe God will give us the opportunity of a larger ministry. Whatever it is, may it be the best, even if it be to an old woman over her washtub.

3. *His mode of preaching.* First, authoritative assertion. Do not be afraid, in the name of your God to stand out with a message of the truth, knowing that He stands behind you and will take care of the message you deliver.

Secondly, argument, Matthew 22:41-46. I do not practice very much the argumentative style of preaching; but we must be prepared for it, we must be ready in these days to give an account of the faith that is in us. We must be ready to reason with thoughtful people in the pew and to show them that we know of what we speak, that we have been through their difficulties and their intellectual problems.

Thirdly, illustration. Those wonderful parables of our Lord are the use He made of things around about Him. He made the things around Him speak, carrying His message.

Fourthly, appeal. (Matthew 23:37). "O Jerusalem, Jerusalem, etc." and Matthew 11:28, "Come unto me all ye that are weary." Oh, that marvelous appeal!

Do you know, dear friends, it is a hard thing sometimes to make an appeal well. You cannot make an appeal with crocodile tears in your eyes; it has to come from your heart and soul.

Fifthly, warning. (Matthew 18:7). "Woe unto that man by whom the offence cometh." How much warning is there in the preaching of today? There is a great deal of handing out the gospel in its most delicate, attractive, loving, gentle, unoffensive form, but oh, how few there are that stand up in the name of God and warn people concerning the consequences of unbelief, and sin!

# Women's Work for Christ

By Mrs. Margaret T. Russell

An Address to a Graduating Class of The Moody Bible Institute of Chicago

## I

### IN THE HOME

**Y**ESTERDAY it was counted strange that women should take part in the public service of Christ, today and tomorrow it will be counted stranger still if they are not allowed to do this, for the public call of Christ has come in many forms and with many pleas to women in the drawing rooms and in the offices, to matrons and to young girls. Perhaps, however, the greatest work which women have done for the world has not been that of public service but the ministry of the home.

#### Luke, the Women's Gospel

When Jesus desired a dynamic for service He found it in the latent development of woman's nature, the expression and cultivation of which is best seen in the home.

The Gospel of Luke might be wisely termed "The Women's Gospel" written by one whose calling gave him a deep appreciation of and sympathy with the needs of women. In its twenty-four chapters there are twenty-eight direct and two indirect references to women, all seen in some relation to the home and family life.

Thus in the Gospels one sees a new spring of opportunity opened and one begins to imagine what women may do for Christ under the wonderfully expansive power of His personality.

Among the women of varied character who ministered unto Him out of hearts of love and sympathy stands one preeminently representative. We find her with her sister in their ministry of love, graciously receiving the Lord Jesus into their home. There at His feet Mary sits, displaying a trinity of womanly graces—humility, obedience and spiritual insight. No home can be called Christian until the woman has taken this place before her Lord, there to learn from Him the same lessons.

#### Woman's Weakness Turned to Strength

The scene changes, and again Jesus is found in the home at Bethany, where they made Him a supper and Martha served while Lazarus sat with Him at the table.

You are too familiar with the story for me to tell you of Mary's act of devotion, which for extravagance has never been equaled. Let me remind you though, that, having broken the precious box of ointment she wipes his feet with her hair, the symbol of woman's subordination and glory, in this way bringing to Jesus the very glory of her womanhood.

Have you done the same? If so, what is commonly called woman's weakness, meaning sympathy, tenderness, love, trust and hopefulness, becomes strength glorified by Him, the perfume of which will fill the whole world.

In such homes the best work of many of you will be done, as you maintain in your own heart and kindle in the heart of husband, brother, son, or betrothed, altar fires of love and loyalty to Jesus Christ.

## II

### IN THE CHURCH

With the development of life among women and the formation and growth of the church, we eagerly trace in the Acts and in the Epistles the ministry of women, ever widening under Paul's human discovery of the service women could render the church and the divine guidance of the Holy Spirit.

#### Woman's Special Ministry

In the Acts, among the handmaidens of the Lord, is to be found Lydia, a woman whose heart the Lord had opened. At once she becomes an example of a definite form of service, most womanly in character—prayer.

Personally, I believe the ministry of intercession belongs in a marked way to women. What doth it matter if it be a hidden service? There are those in this audience who have not forgotten the part a praying woman had in the life of D. L. Moody, and in the distribution of rewards; the one who inspires as well as the one who acts, shall receive the coveted commendation, "well done."

#### A Consecrated Sextet

Among the women who flit across the pages of Paul's sacred correspondence in the Epistles are Phoebe the deaconess, accredited by the church at Cenchrea with an errand of importance and commended unto us by the apostle as a servant and succorer of many. Priscilla, who seems especially gifted as a Bible teacher and whose name is twice mentioned before Aquila's as one of his "helpers in Christ Jesus." Tryphena and Tryphosa who labored with him in the Lord are also remembered, as well as Euodias and Syntyche, those women who labored with him in the gospel at Philippi, though the latter are gently reminded that they be of the same mind.

May our names, because of the faithfulness and womanliness of our work, be one day found among this goodly number of "elect ladies"!

## III

## IN THE MISSION FIELD

The Garden of Eden with all its beauty where woman's introduction occurs, and the second garden where on that first resurrection morn redemption's story of a living Christ was committed unto another woman, have through the degenerating effects of sin, been converted into fields.

Today "the field is the world," and into this tangled mass of sin and suffering, women in their ministry of reconciliation have gone, thus extending the circle of their influence beyond the limits of home and church, even unto the uttermost parts of the earth.

That women have played a noble part in the missionary program of the world is seen when we consider that more than one-half of all the missionaries sent to heathen lands by the Protestant churches are women.

And this does not take into consideration that class of women whose work for the most part is unrecognized and who are enumerated by some denominational boards as an afterthought. I refer now to the women who have shared with others weariness and danger, sickness and death—the wives of the missionaries.

**Martyred Women**

It is with a sense of pride, as well as thanksgiving, that I tell you of the eight hundred students who have gone as foreign missionaries from The Moody Bible Institute of Chicago. Yet even a casual visitor to one of our buildings should not fail to note that on this honor roll of missionaries the percentage is almost two to one in favor of women.

Here, too, we linger for a moment to pay a tribute of respect to the four martyred missionaries—women "who loved not their lives unto the death."

**Their Range of Work**

What has been women's work for Christ in the mission fields? Believing that no nation can rise above the level of its womanhood and cognizant of the fact that Confucianism, Mohammedanism and Buddhism, treat women "as a scandal and a slave, a drudge and a disgrace, a blemish and a burden," women have bravely taken up the task of remedying the spiritual, moral and physical ills of the women of the Orient by carrying to them the message of Christ.

In China and Japan, where low standards of women are woven into the texture of their national life, mission schools have been established with teaching largely committed to the hands of women, and better women, better wives and better housekeepers are the result.

Through the iron bars of custom, which imprison women in the Zenanas and enforced widowhood upon thousands of children of India, women have gone, softening native

prejudice and elevating the status of women as higher ideals of home life have been presented.

Behind the veil that hangs like a shroud upon the women of the Moslem lands insulting the intellect and heart of every true woman, women missionaries have penetrated with the story of Jesus and His love.

Still they have touched only the outer fringe of the world's garment soiled by sin—hence the Macedonian cry of the man to Paul should be heard ringing insistently in the ears of Christian women of today, though translated into pathetic tones of women of the world, saying, "Come over into India, Africa and China and help us." God bless the twenty-four members of this class, eleven of whom are women who are anticipating meeting this great need!

As a member of the Extension Department of The Moody Bible Institute of Chicago of that which I emphasize as women's work for Christ this is the sum: Women's work for Christ in the home is spiritual, not spectacular; in the church scriptural, not governmental; in the mission field, self-sacrificing, not self glorifying.

**The Bride of the First Adam and the Bride of the Second Adam**

God grant that we may be true to this standard, always remembering that though we are new creatures in Christ Jesus in whom there is neither Jew nor Greek, bond nor free, male nor female, nevertheless, Scripture exalts woman by its use of her as an illustration.

Upon the first Adam there fell a deep sleep and from his side there was taken the woman, and upon the second Adam, there likewise fell the deep sleep of suffering and death, and from His wounded side there is being formed today from all countries, classes and conditions, His mystical body, which shall one day be presented to Him as his Bride, a glorious church, not having spot or wrinkle or any such thing.

This is a mystery—I speak concerning Christ and his Church.

May God anoint with His holy oil the eyes of our understanding, that we may see its wondrous meaning for His name's sake.

**OFFICIAL LIFE OF J. WILBUR CHAPMAN**

Mrs. J. Wilbur Chapman, widow of the world-famed evangelist, has authorized Dr. Ford C. Ottman of Stamford, Conn., to write the official biography of her late husband. Dr. Chapman and Dr. Ottman were lifelong personal friends. Dr. Ottman has access to all the correspondence of Dr. Chapman, extending to leaders of religious and educational thought in all countries, and his biography will cover the intimate personal life of the late evangelist, as well as his official career as a minister, and as a leader for organic unity of all evangelical churches.

# "All Things Work Together for Good"

By Rev. J. Stuart Holden, D. D.

The Third in a Series of Addresses at The Moody Bible Institute

We regret that this address of the series is incomplete because the reporter was called to the colors before he had time to transcribe all of his notes. It is full of comfort, however, as far as it goes.—Editors.

I WANT to read to you as a basis for our thought this evening, one of the best known texts in the New Testament, words which are probably more familiar and more frequently quoted by us than almost any other fragment of the divine Word. In the eighth chapter of St. Paul's epistle to the Romans at the twenty-eighth verse, he thus voices the confidence not only of himself but of those who in his own day were associated with him in the fellowship of Jesus Christ!

We know that all things work together for good to them that love God, to them who are called according to his purpose.

It is impossible in these war days for any man who seeks to interpret life to his fellowmen, in the light of God, to preach from small texts (and in saying that I have no lack of reverence for every part of the divine Word). It is impossible for any man to take anything other than the great words of God, the words which disclose God's heart, which express God's nature, if he would be a messenger of God to men whose faith is sorely tried today, to men whose faith has great difficulty in keeping on its feet, to men whose faith finds it difficult to summon all its moral resources in a world which is writhing, rocking in the great cataclysm which has come upon us.

Perhaps there is no word so filled with mystery and yet so filled with comfort, if we can receive it from God, as this word, the heights and depths of which, I should like, with God's help to explore with you tonight. For this is one of those texts which in some circumstances, and particularly in such circumstances as the present, seem to wear a kind of halo of mystery and to challenge our very belief in God Himself. Think of its immensity; think of this as a prescription against anxiety, against fearfulness, against undue apprehension, against pessimism in all its blackness!

Listen to it—"All things." God help us! Does it mean those things which we are seeing out yonder on the western front? Does it mean the perfidy of nations? Does it mean the wrath of man? Does it mean the lust of blood? Does it mean the incredible thing of which we are spectators and, in part, partakers in these days? Listen—if He is the God of people as well as of individual persons, it surely does.

"All things work together for good to them that love God, to them" who realize this is "to be called according to his purpose." Commonly, this Word is the last resort of the baffled soul,

the soul that stands perplexed against the great enigmas of life, the soul flung back on its final confidence in the goodness and the omnipotence of God, the soul that says, "Well, I do not understand life. I do not understand the things through which I am passing in common with my fellows, but I suppose it is all right. 'All things work together for good to them that love God.'" And such ones do get a modicum of comfort, a modicum of peace.

Beloved, rightly conceived, this word is not the last resort of a baffled soul; it is the first resource of every believing heart; it is the interpretation of his every experience; it is the explanation of all his obligations and all his energies as he seeks to discharge those obligations.

"All things work together for good to them that love God." Then he realizes himself to be in a great scheme of things of which God is the creator, the governor and ultimately the perfecter. I would that we might all come to realize His work, in its peace, in these days when everything is making for the fretful heart, in these days when every life is being invaded by strange questionings, in these days when no one of us can avoid looking down into the sheer depths of darkness.

"All things work together for good to them that love God." Then there is a harvest to be reaped from fields of pain and blood. Then there is a harvest of good to be reaped from all that is inexplicable and perplexing, from all that tears our very hearts. Yes, blessed be God, since He is not only God who is in His heaven, but God who is in His earth and hence under whose government all is well.

Now the setting of this verse needs consideration. You will all remember that it is a part of a process of reasoning which ends in that wonderful note of triumph, perhaps the most wonderful in the whole of the New Testament outside of the Apocalypse. It is part of that process of reasoning by which Paul arrives at this conclusion, "For I am persuaded that neither death nor life (which is a more fearful thing than death) nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth—shall be able to separate us from the love of God which is in Christ Jesus."

This is a halting place on Paul's way to that goal that "all things work together for good to them that love God." The halting place of a man who had encountered all kinds of opposition from the very beginning, who dwelt with disappoint-

ment constantly, who was the companion of pain unvaryingly. The halting place of a man whose hopes had often been dashed to the ground, and a man whose generous loving affections had often been flung back upon him in cold ingratitude by those whom he sought to enrich and to bless. Yes, this is the man who, writing out of the depth of an experience which these words epitomize, writing out of the depth of an unfathomable experience says, "We know that all things work together for good to them that love God." He is giving us the distillation of what he has learned through his fellowship with Christ through that stormy way by which he has come. Oh, there must be wrapped up in a word like this, some message which will be stimulating for you and for me in days like these. God grant we may find it!

Now, freely, at the very commencement we have to admit that the difficulty in a text like this is that it seems to claim too much—"all things"; its range seems to be almost too great. Paul seems to have lost himself, seems to have

gone beyond what is believable, here. I believe this is the utmost folly or the utmost faith on his part. A word like this is either a cruel delusion to those who hear him, or an unspeakable deliverance to them.

"All things work together for good to them that love God." Mark you—this qualification which he expresses—"to them that love God." Paul very carefully marks the ground out. He carefully delimits the area in which this principle rules. "To them that love God"—to them that know God—"to them that love God"—to them that have seen Him in the face of Jesus Christ and have looked into His glory as revealed by that wonderful Saviour. To them whose perceptions have been quickened as only love does quicken perceptions to realize the hidden meanings in His messages—"to them that love God." That is, to them whose sympathies with God have been established by His spirit and whose intuitions are quick, and living and quivering as they walk with Him, and seek to see life from His point of view and to see life through the lens of His permissive will.

## Personal Soul-Winning in the Army

**E**DITOR Christian Workers Magazine: Agreeable to your request of some time ago, I shall tell some incidents of personal soul-winning in the army.

We would take a car with a folding organ, some song books, Testaments, and good literature, and drive into the company street.

After singing two or three stirring songs, we would request the soldiers to come nearer the car so we could hold a short service.

After a direct message from God's word which contained the way of life, we would call for decisions. Those who decided would be asked to sign the "War Roll Card" containing these words: "I hereby pledge my allegiance to the Lord Jesus Christ as my Saviour and King, and by God's help will fight His battles for the victory of His Kingdom."

One signer was a little Syrian, and a notice was sent to the pastor of the church he preferred in the town he called home. The pastor wrote me promptly of his pleasure in hearing of the stand taken by the young man, and enclosing a pledge with creed which upon signing and being sent back to the pastor, would enable the young convert to join the church as an absent member.

On a subsequent visit to that street, the letter was read to the audience as a token of the value of the War Roll Cards, when a voice in the crowd said: "I am the fellow." Then when the creed was read to him, he signed it in the presence of all and was received into the church. Later he asked me to write the pastor and his fiancée,

testifying of his walk as a Christian. I did so, and subsequently I had the pleasure of being at their wedding in the "Hostess House." The bride was pretty and intelligent and a member of the aforesaid pastor's church. When I saw him afterwards he was smiling and happy and told me he had taken apartments in the city near the camp.

Another big fellow who had signed a card, showed me a letter from his wife, who could not believe that her husband had really decided for Jesus Christ. I asked him if he had accepted Christ when he signed the card, and he said he certainly was in earnest, and had meant to do so as best he knew. When asked if he prayed, he said, "No, I do not know how."

I then tried to show him what was involved in being a Christian, and also urged him to ask for things of God just as though He were an earthly parent. He promised; and a day or so after he told me with a strange light in his eyes and a rosy flush on his cheeks, that that morning at four he had asked the good man above if He would not help him get a good "army job." He was in the limited service, and said he, "They asked all who could boss a set of carpenters, to step out of the ranks. I did, and the commander ordered a mark placed after my name." Now, said he, "I am going to do the thing I like to do, and that for which I am best fitted."

He was so happy, that he asked Mrs. Stumpf and me to read the confidential letter of his dearly loved wife, who, by the way was a very talented writer and might easily have written a book of high quality.

One boy from Ajax, La., was A—, F—. He signed a War Roll Card, and his minister in his home town wrote me and asked if I would not get him to join a church either in Ft. Worth or in Ajax. Before I could see him, I learned that in taking a street car to go to town he was struck by an auto, and died later.

His mother wrote to inquire what his last words were, and thanking me for the letter of condolence which I had written her. I went to the base hospital, and just as I inquired about him, a lieutenant said, "I am just now writing that poor mother to tell her that he never regained consciousness."

On a subsequent Sunday morning I sauntered down to the tents which had been furled to get the light and air, and a friend and I began to sing, "When the roll is called up yonder." Soon a little bunch gathered, perhaps a dozen, and we read out of khaki Testaments, and then spoke to them a few minutes.

In my remarks I mentioned the story of A—. F—, of Ajax, La., to illustrate the uncertainty of life. The men exclaimed, "Why you are seated on his couch now."

When we asked how many were Christians, over half raised their hands, and three of them said, "Don't you remember the tent meeting you held the other day?" One said, "That is where I gave my heart to Christ." Then three or four more, I think, surrendered. Of course, it was a source of great blessing to our souls.

The opportunity for the wise worker who is willing to use any means that God can bless, is wonderful. The men are so grateful for the help that the "Y" man has been to them, that the door of their hearts is thrown wide open.

O the condemnation resting upon the saved man who is unmindful of these golden chances!

L. C. Stumpf,

Religious Work Secretary.

Camp Bowie, No. 61.

## Soldiers' Christian Association

THE Soldiers' Christian Association of which H. R. H. The Duke of Connaught, is patron, with headquarters in London, England, is carrying on a great soul-saving work among the troops, and in these days of departure from the simplicity of the faith, it is refreshing to find that in the huts of this Association the gospel holds the first place, and the workers are proving daily that it is still "the power of God unto salvation."

Founded in 1886 for the purpose of uniting Christian men of all ranks and denominations in the British army for mutual help and definite service for Christ among their comrades, the S. C. A. has a record of thirty-two years of faithful witness to the gospel, carried on along definitely spiritual lines, and with no departure from the old paths either permitted or found needful. This is emphatically the case in the great work carried on in the huts erected in camps, both in England and France, which are not only comfortable homes for the men, but are centers of converted and consecrated men and women, and with the gospel of the grace of God kept in the very forefront of all. Night by night the Cross of Christ is lifted high; His name is exalted as the only hope for sinful men and the results have been such as to gladden and encourage the hearts of the people of God everywhere. The huts are crowded, thus refuting the claim that men will not gather where the gospel is "too prominent." Nothing is permitted that would hinder the work of the Holy Spirit in the hearts of men, no theatricals or organized entertainments, no cards or billiards, and no unconverted workers, but the men come in thousands and conversions are recorded daily. The following appreciative testimony

from one who has been blessed is one of many constantly being received:

"Please tell the good people who gave the money to build the huts that they are a real home to soldiers, and to very many a spiritual home, because they found Christ, and now Jesus is their joy by day and their song in the night. I feel sure in my heart that God will bless these huts more and more in the future."

The S. C. A. keeps steadily in view this one aim, to win men to Christ, and all who love the gospel of the grace of God are invited to share in this service and to rejoice in the blessing. The huts are open to all and many American boys are thanking God today for the loyal witness to Christ they found in the S. C. A. huts. There is here a wide field for the practical sympathy of American lovers of the truth, and Colonel D. F. Douglas Jones, chairman of the committee, or the secretary, Mr. G. J. Byrnell, will gladly answer all enquiries addressed to Headquarters, Denison House, 296, Vauxhall Bridge Road, Victoria, London, S. W. 1.

Hon. James Bryce said, in an address at London University: "It is with great regret that one sees in these days that the knowledge of the Bible seems declining in all classes. I was struck with the same thing in the United States. Looking at it from only the educational side, the loss of the knowledge of the Bible and of all the Bible means would be incalculable to the life of the country. It would be a great misfortune to the country if generations of children grew up who did not know their Bible. It is a sin for which those responsible for the absence of the Bible from our schools and homes need to repent."

# Young People's Society Topics

John C. Page

March 2

## Our Relation to God—Obeying

John 15: 12-17

The first eleven verses of this chapter should be read in order to see their bearing upon the verses of our Scripture lesson and their relation to the subject of obedience. Before anything is said about responsibility, there is a lesson concerning relationship. The responsibility grows out of the relationship. This is God's order, we must observe it. A blessed relationship to Christ comes first, both in the order of this chapter and in the order of experience. Apart from this there can never be a joyful obedience.

Our divine Lord is not as others, influencing us only from without. By the Spirit He comes within. "I am the vine, ye are the branches." The relationship is vital. It is a matter of life. See 1 Cor. 12:13.

In the new birth (John 3) His life is imparted to us. We are made partakers of the divine nature and find delight in the doing of His will. Apart from this, the command of verse 12 would be impossible. But because of this relationship, set forth in the figure of the vine and the branches, all that is mentioned in our Scripture lesson becomes possible and actual. And what a blessed list of things there is—love, friendship, obedience, knowledge, selection equipment, fruitfulness, and answered prayer.

The great word of this fifteenth chapter of John is "abide." This is the first and last responsibility of a Christian. A Christian is "in Christ" as a branch is in the vine; to abide there in unbroken fellowship is "the greatest thing in the world." From this all Christian graces, virtues, and qualities issue. "From me is thy fruit found."

Obedience is a fruit of the abiding life. A legal obedience, where conscience is lashed by the whip of the law, is not the obedience of John 15. See verse 11 as proof of this. There is no joy in a slavish obedience, but in the joy of the Lord as the believer's strength, there is a "joy unspeakable and full of glory." Out of this there springs a glad obedience to the Master's will, the obedience of a satisfied heart.

Benjamin M. Adams was a prominent Methodist of the past generation. He was called "a paragon of sanctified naturalness." One of his most striking sayings was this,—"As long as a man is on the line of discovering God he will keep his enthusiasm and not a moment longer." The secret of being on the line of discovering God is in this fifteenth chapter of John, verse 14. "True friends are continually discovering new things about each other."

March 9

## Lost by Looking

Proverbs 23: 29-35

(Temperance Meeting)

Underscore some of the words in verse 29, such as "sorrow," "woe," "contentions," "babbling," or as in R. V. "complaining," "wounds." Notice how they touch all parts of our being, moral, social, intellectual and physical, degrading and debasing the whole man.

In view of this, how great is the wisdom and force of the opening words of verse 31. "Look not." Many have been lost by looking at that which promised one result and produced another. Others have been led to seek present gratification at the expense of future good. If men could have looked to the end,—the bite of the serpent and the sting of the adder, instead of the present apparent pleasure of the wine glass, there would have been less drinking and fewer drunkards.

While rejoicing in the progress of the temperance cause and in the speedy prospect of a saloonless nation, the work of temperance education must continue. The awful curse and cost must not be forgotten. Just a few years ago the American people spent annually for intoxicating liquors \$2,290,000,000, and for foreign missions only \$12,000,000. The following quotations are worth memorizing and using:

"Drinkers age quickly. They lose half their normal size, and fall easy victims to many infirmities and illnesses."

"The man that takes an occasional glass of beer becomes inevitably a defender of the whole drink system, a bulwark of the saloon, and an abettor of the curse of America."

"No health authority anywhere advocates the use of alcohol as a medicine, food, or beverage."

Another application of the topic may well be made. Many are "lost by looking" in the wrong direction. You may be lost to purity by looking at the impure. You may be lost to right and proper views of life by looking at pictures, perhaps moving pictures, which give a wrong interpretation of life. You may be lost to salvation and heaven by looking away from Jesus instead of looking unto Him. If you are looking at yourself, your assumed righteousness, your talents or attainments, your conduct or character as a basis for salvation, you will be looking the wrong way. See Titus 3:5; Romans 3: 24; 5: 1, 2.

March 16

## Envy and Covetousness

Luke 12: 13-21

The incident in verses 13, 14, the warning in verse 15, and the parable in verses 16-21 all combine to show that life consists not in what one has but in what one is.

In Acts 26:18 and Ephesians 1: 11 you can read of another "inheritance" in which you may have a present share. Participation in this inheritance brings such an abundance of riches and grace that the life is lifted to a higher plane and fortified against envy and covetousness.

Again in 1 Peter 1: 5 mention is made of an "inheritance" incorruptible and undefiled and that fadeth not away, reserved in heaven for those who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

The men in our Scripture Lesson ignored the great inheritance of the soul in God and as a consequence were engrossed in "Things."

Look at the man in the parable. He is not said to be a wicked man, just a rich man, rich in the abundance of things possessed. There is nothing sinful in being rich if the possessions are rightfully acquired. The sin and the mistake of this man was his attitude towards life, his interpretation of life, and his point of view.

First, he forgot God. In his plans there was no place for God, no thought of God, no acknowledgment of God. "What shall I do?" "This will I do." God is forgotten, ignored. It is the assertion of self to the exclusion of God, and this is always a fatal mistake. God is. No proper adjustment to life and environment can ever be made if God be left out of the arrangement. "In all thy ways acknowledge him." There is no better maxim than this. This is not the utterance of worldly wisdom, which is usually selfish and covetous; it is heavenly wisdom, and blessed are they that follow it.

Again, this man not only forgot God, but he also forgot his own soul. He forgot to provide for it. Look at verse 19, "Soul, thou hast much goods laid up for many years." He thought to feed his soul with goods, the good things of life. But man shall not live by bread alone. The soul life cannot be satisfied with "barns" and "fruits" and "goods." If the soul is to eat, drink, and be merry, it must feed on the bread that cometh down from heaven and drink of the living stream that proceedeth from "the throne of God and the Lamb."

In the third place this man forgot the uncertainty of life. "Soul, thou hast much goods laid up for many years." What presumption! The present moment alone is ours. "There is only a step between me and death." Covetousness lays up for many years. It says, "Look out for number one." "But God said to him,

'fool, this night thy soul shall be required of thee.'" Then what about the "things" stored up for many years? They pass to others who will probably waste them in riotous living while the poor starved soul goes out into the blackness of despair.

March 23

The Art of Building Character  
I Corinthians 3: 10-17

There are two things to be observed in these verses,—the foundation and the building.

First, let us be sure of the foundation—Jesus Christ. There is none other. Precepts, principles, activities, experiences, religious observances, rites, ceremonies, sacraments; all are excluded here. It is Himself with whom we have to do. Nothing else than a personal Saviour can suffice as a foundation. "Other foundation can no man lay."

Now about the building of character. It is an art and none but God can teach the art. There is a great difference between Christian character and worldly character. A Christian is united to Christ in a spiritual union, and is indwelt by the Holy Spirit. The fruit of this indwelling is mentioned in Galatians 5: 22, 23. These qualities constitute true Christian character, and this type of character shows forth the virtues of Him "who called us out of darkness into his marvelous light."

The world cannot produce character of this sort. It tries to imitate it in the so-called "ideals" that are now so common, but the imitation is a mere shadow. Human nature is utterly inadequate to the task. Regenerating grace and the infilling of the Spirit alone is equal to the work of producing a character in which God is reflected. True Christian character is produced in the believer rather than by the believer. Under the lash of law, conscience is whipped to every effort to keep the law or to attain the ideal. Under the grace of God the righteous requirements of the law are fulfilled in us who walk not after the flesh but after the Spirit. See Romans 8: 3, 4. The one Bible rule for those who would develop Christian life and character is found in Galatians 5: 16—"Walk in the Spirit."

The "gold, silver, precious stones," and the "hay, wood, stubble" of verse 12, set before us the great contrast between the product of the Spirit and that of the flesh. It is not always easy to discern the one from the other although they are very distinct before God. Some day they will be tried by fire. In that day of testing the works of the Spirit will abide while that which is of the flesh will be consumed. Our future reward, not our salvation, depends upon the quality of our works, and this is determined by character. But even to those having eternal life there is a possibility of suffering loss at the judgment seat because of not walking in the Spirit. (Continued on page 510.)

## Sunday-School Department

### Exposition of the International Lessons

By P. B. Fitzwater

March 9

#### Joshua, Patriot and Leader

Joshua 1: 1-9

Golden Text:—"Be strong and of a good courage." Joshua 1: 9.

The book of Joshua is a history of the conquest of the promised land and its apportionment among the tribes of Israel. It takes its name from its principal character—Joshua. During the wilderness journey he was Moses' minister, and captain of his army. When Moses was denied the privilege of going over the Jordan, Joshua was appointed to the leadership of Israel. Moses, the representative of the law, brought Israel to the borders of Canaan. Joshua was the man chosen to lead the people into the place of rest. The name "Joshua" has the same derivation as the name "Jesus."

#### I. Joshua's Call (1: 1, 2).

Moses is dead, but God's work must go on. His work is continued by calling Joshua to take it up. Joshua, no doubt, was sorrowful over the loss of his master, but there was no time for mourning.

#### II. God Renews His Promise of the Land to Israel (1: 3, 4).

This promise had been made to Abraham and renewed to Isaac, Jacob and Moses. It is now renewed to Israel when they are about to enter upon its possession. The borders of the land were quite large "from the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites and unto the great sea toward the going down of the sun, shall be your coast" (v. 4). The nearest it was ever possessed was during the reigns of David and Solomon, though not then fully realized. This country still belongs to the Jews and in God's own time they shall possess it. Their getting possession of this land was due entirely to themselves. God promised them that wherever their feet set upon the land it was theirs. If they failed to secure possession it was because they failed to claim it.

#### III. God's Presence Promised to Joshua (1: 5).

Joshua was entering upon a perilous and difficult enterprise, but the Lord said as He was with Moses so would He be with him. The difficulties before him were:

1. The Jordan River (v. 2). It was now at its flood (3: 15), making it impossible for armies to cross.

2. In the Land the People were Living in Walled Cities. Notwithstanding this, God's help-insured success (1) "I will not fail thee nor forsake thee." (2) "There shall not any man be able to stand before thee." (3) "As I was with Moses, so I will be with thee." Joshua had been with Moses throughout their forty years' experiences, from the Egyptian deliverance to the time of his death. Because he believed that God was with his master he was willing and ready to cross the Jordan at its flood, and to meet courageously the enemies on the other side.

#### IV. Conditions of Blessings in the Land (1: 6-9).

1. "Be strong and of good courage" (v. 6). His mission was to go in and divide the land among the tribes for an inheritance.

2. Unwavering Obedience to the Word of God (v. 7). In a land of idolatry it requires much courage to obey the true God. Prosperity and success were conditioned upon unswerving obedience to God's commands. In all his work he must conform his life to the law of God. To pass from the path outlined therein would bring disaster and ruin. In order to accomplish this the law of the Lord must be in his mouth constantly. He was to meditate therein day and night. Joshua rendered prompt obedience. He did not stop to cavil, but at once gave orders for the march. God made the plan and gave the directions.

March 16

#### The Cities of Refuge

Joshua 20

Golden Text:—"Blessed are the merciful: for they shall obtain mercy." Matthew 5: 7.

#### I. The Need of the Cities of Refuge (20: 1-3).

Justice everywhere cried "An eye for an eye," "A tooth for a tooth," "Blood for blood," and the avenger of blood was charged with the duty of satisfying this cry. In order that the innocent be protected and mercy shown to the unfortunate and yet justice be done, the cities of refuge were authorized. It was not a scheme by which the criminal was screened from justice, but a provision whereby the innocent was protected.

#### II. Regulations Touching the Cities of Refuge (20: 4-6).

1. The Right of Entrance Not to be Denied (v. 4). It was obligatory upon the rulers of the city to admit upon demand the one who fled

hither, pending a trial which would disclose the fact as to whether the crime had been intentional or not.

2. The Security of the One Who Entered the City (v. 5). The rulers of the city did not dare to deliver the manslayer to the avenger of blood for punishment until a fair trial had been given; neither could the avenger cross over the threshold of the city to touch a hair of the head of the one who had taken refuge in it.

3. The Right of Fair Trial (v. 6). This provision of mercy made it so that the refugee could be safe while careful investigation was being made as to whether he had killed "unwittingly" or by wicked purpose. If it should be proved that the man was guilty of murder he was delivered over by the authorities to the avenger of blood that justice might be done.

4. The Innocent Slayer must Remain in the City (v. 6). Even though the trial should exonerate him from intentional killing, yet he must remain in the city in order to be saved. So grave is the act of taking a human life that even the innocent man was obliged to be separated from his home and friends at least until the death of the high priest. This deprivation enforced the obligation to shield life.

### III. The Appointment of the Cities of Refuge (20: 7-9).

1. On the West Side of Jordan (v. 7). (1) Kedesh in Naphtali on the north; (2) Shechem in Mt. Ephraim in the center; (3) Hebron in the south.

2. On the East Side of Jordan (v. 8). (1) Golan in Bashan on the north; (2) Ramoth-Gilead in Gad in the center; (3) Bezer in Reuben in the south. In this distribution there was a place of safety accessible to all. These cities were not only in reach, but good roads, well marked, led to them so that the refugee might reach a place of safety before being overtaken (Deut. 19).

This beautifully illustrates the refuge which the sinner has in Christ: (1) Its necessity. Since by accident or wicked purpose men did kill, in order to be saved from the avenger these cities of necessity were appointed. (2) This provision was by divine appointment. (3) These cities were accessible to all. They were so distributed that wherever the unfortunate circumstance should occur the slayer could flee to the city before being overtaken. (4) The one who fled to the city was secure. The avenger did not dare cross over the threshold of the city. (5) The individual must flee to the city. The manslayer would be exposed to danger if he remained at home or outside of the city.

### March 23

#### Israel Warned Against Compromise Joshua 23: 1-16

(May be used with Temperance Applications).

Golden Text—"Evil companionships corrupt good manners." 1 Corinthians 15: 33.

Joshua, knowing that his life was drawing to a close, summoned the leaders of Israel to appear before him. He knew the tendencies which the nation was developing and the peril which faced it as his leadership was coming to an end. His jealousy for God and solicitude for them prompted him to assemble them and point out the great dangers which confronted them.

### I. A Review of What God Had Done (23: 3, 4).

1. God had Fought Israel's Battles (v. 3). He gave them victory over the strong nations which inhabited Canaan. Striking evidences of this are the capture of Jericho and victory at Gibeon when the sun stood still at Joshua's command. This victory had been secured quickly, which indicates that God had interposed in their behalf.

2. God by the hand of Joshua had Appportioned the Land among the Tribes for an Inheritance (v. 4). In chapter twenty-four Joshua rehearses the wonderful things God had done for the nation extending from Abraham down through the ages.

### II. Points Out the Promises as yet Unfulfilled (23: 5-10).

1. "He shall expel them from before you" (v. 5). The actual possession which God had given was the pledge that He would give them full possession. God's promise was the guaranty of this. In view of God's faithful performances of all His promises there should be no room for doubt.

2. "One man of you shall chase a thousand" (v. 10). The reason of this was because the Lord God Would fight for them.

3. The Conditions upon Which these Promises Would be Realized. (1) "Be very courageous" (v. 6). At a time like this it required courage to look to God for all the nation's needs. (2) "Keep and do all that is written in the law of Moses" (v. 6). Fidelity to God's law was essential. Turning aside in any particular would forfeit their claims upon Him. (3) "Keep aloof from the Canaanites" (v. 7). This separation was to obtain with reference to (a) marriage among them, (b) idolatrous customs. (4) "Cleave wholly unto God" (v. 8).

### III. Solemn Warnings Issued (23: 11-16)

1. They must love God sincerely (v. 11). Love to God is the sum total of duty toward Him.

2. They must refrain from intermarriage among the Canaanites (v. 12). For God's people to intermarry among the heathen is to set in motion influences which would issue in confusion and disaster.

3. God will make the heathen snares, traps and scourges instead of giving victory over them (v. 13).

4. Evil things will come upon them just as good things had been done for them even to their destruction (v. 15).

5. The wrath of God would be kindled against them (v. 16).

March 30

**God's Hand in a Nation's Life****Selection for Reading: John 24: 14-28**

(Review)

**Golden Text:**—"Righteousness exalteth a nation; but sin is a reproach to any people." Prov-  
erbs 14: 34.

Since Israel was a theocratic nation perhaps the best method of review will be to trace God's hand in that nation's life. Israel was led, fed, clothed, and disciplined by God.

**Lesson I.**

God's hand is clearly discernible in the experiences of Israel in Egypt. Israel was to be the religious teacher of the world, therefore the nation must sojourn in Egypt, the most advanced in learning of any nation at that time, in order that Moses the great lawgiver might be equipped with the best possible education. God used Pharaoh to oppress the people. This oppression served a threefold purpose: (1) It served as a testimony to the Egyptian nation that the living God was the God of Israel. The more they oppressed them, the more they multiplied. (2) It served a beneficent purpose in bringing the nation into its own. (3) It made the nation willing to leave Egypt and go to Canaan, the promised land. Had not the hand of oppression been upon them they would have chosen to remain in Goshen.

**Lesson II.**

When Israel was ready to go to Canaan God had a leader ready for the difficult task. His parentage, education at his mother's knee and at Pharaoh's court, and communion with God in the desert of Midian, had equipped him for this work.

**Lesson III.**

Though enslaved by a powerful nation, God undertook for Israel, and by ten telling strokes, the plagues, he tore the shackles from their hands and set them free. The Passover is a memorial of that blessed deliverance.

**Lesson IV.**

God opened the Red Sea and made a path of safety for Israel to cross, but overwhelmed Pharaoh and his hosts in the sea.

**Lesson V.**

Israel bitterly complained when they faced the wilderness without food. God sent them manna and quails. The manna did not fail them until they came into Canaan.

**Lesson VI.**

God sent Jethro to give needed counsel to Moses. The strength of Moses was taxed to the utmost. God took one outside of the commonwealth of Israel and through him communicated the wisdom which Moses needed to save him from collapse through overwork.

**Lesson VII.**

At Sinai Israel is organized into a nation, and the ten commandments are given as their constitution. In this constitution is clearly set

forth man's duty to God and his obligation to his fellow men.

**Lesson VIII.**

God's hand is seen in His burning anger against the nation for turning away from Him to worship the golden calf. He is a jealous God; He will not tolerate a rival.

**Lesson IX.**

Through unbelief the spies are sent to search out Canaan. When they were urged to take possession of the land according to God's promise they rebelled. Because of this failure God caused them to wander in the wilderness for thirty-eight years.

**Lesson X.**

When God's disciplinary measures had run their course the people were back again upon the borders of Canaan. Joshua was chosen by God to lead the people, as Moses' time to depart had come.

**Lesson XI.**

In the cities of refuge God provided that revenge should not take the place of justice.

**Lesson XII.**

Before Joshua's death God through him set forth the conditions upon which the nation's welfare could be maintained: namely, whole-hearted obedience to God and separation from their wicked neighbors.

April 6

**God the Father Almighty****Genesis 1: 1, 27; Psalms 103: 1-14; Matthew 6: 24-34**

**Golden Text:**—"Our Father who art in heaven, hallowed be thy name." Matthew 6: 9.

**I. God the Creator (Gen. 1: 1, 27).**

God was before all things. God the uncaused cause is the cause of all things. "Before the mountains were brought forth, or even thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Ps. 90: 2). The universe came into being by the will and act of the personal being called God. In verse one is enunciated the sublime philosophy of every right life. In the beginning of philosophy, every life, every year, every day, every business, every thought, plan, and human relationship—God. Conviction as to this sets one free from the false philosophy of the age.

Man himself is a creation of God, not an evolution. Man was created in the likeness and image of God. He came into being by a special creative act of God, having been preceded by a special council of the Godhead (Gen. 1: 26, 27). Those who believe this record repudiate the Darwinian theory of man's origin as not only a human vagary, but vicious philosophy. When man came forth from the Creator's hands he possessed the powers of a mature man. As a proof of maturity of intellect, he named the animals as they passed before him.

## II. God the Preserver (Ps. 103: 1-14).

The preserving mercy of God embraces the following gracious beneficial acts:

1. Forgives all Iniquities (v. 3).
2. Healeth all Diseases (v. 3). This refers to the healing of the body and the soul. Renovation of man's moral nature is also necessary.
3. Redeemeth the Life from Destruction (v. 4). Redemption implies the payment of all demands against the debtor.
4. "Satisfieth thy mouth" (v. 5). This means that God satisfies all legitimate desires and thus the youth is renewed. The original capacities are restored to their native vigor.
5. Executeth righteousness and judgment (vv. 6-14). The wrongs of life are righted and thus man is relieved of the burdens which they entail.

## III. God our Father (Matt. 6: 24-34).

Christ came to reveal the Father. The subjects of the kingdom will love Him as a child loves its father. Proper attitude toward Him:

1. Undivided Affection (v. 24). The child of the heavenly Father makes the unequivocal

choice between God and the world, for unless God has the first place He has no place.

2. Not Anxious about Food and Clothing (vv. 25-32). (1) It is useless (v. 27). "My God shall supply all your needs" (Phil. 4: 19). (2) It shows distrust of the Father (vv. 28-30). In the measure that one is anxious about these things he shows lack of faith in the ability and love of God. If we would please God we must come to Him in faith (Heb. 11: 6). The birds and flowers shame us in this (vv. 26-28). (3) It is heathenish (v. 32). We do not wonder that those who are ignorant of God should manifest anxiety, but for His children to do so is to play the heathen. He knows that we have need of temporal things, and if He cares for the flowers and birds He will surely not allow His children to suffer.

3. Diligently Seeks the Kingdom of God (vv. 33-34). He subordinates temporal things to things of the Spirit. This does not mean that a child of God will not exercise proper forethought in supporting himself and family. The warning is not against legitimate forethought, but anxious worry.

## Practical and Doctrinal Applications of the Lessons

By Robert M. Russell

March 9

Joshua, Patriot and Leader

Joshua 1:1-9

"After the death of Moses" (v. 1). The story of the death of Moses in Deuteronomy 34 should be reviewed. While the death of Moses before entering the promised land was the penalty for having failed to honor God in the presence of Israel (Num. 20:10-12), it was perhaps also a gracious visitation. After his years of aggressive leadership, Moses had outgrown a mere earthly job. Such a soul could not die. We are not surprised to find him on the Transfiguration Mount with Jesus.

"The Lord spake unto Joshua" (v. 1). Workers may die, but the work goes on. Joshua as minister to Moses had a good apprenticeship for his work as leader. Great earthly corporations arrange that their superintendents shall have under them men preparing to be leaders. In this they follow the suggestion of God's method.

"Moses my servant is dead" (v. 2). This is the obituary of Moses furnished by God Himself. Nothing could be nobler. The career of Moses had its start in parental faith and its development as he himself listened to the voice of God and in the obedience of faith turned to do His will.

"Arise, go over this Jordan" (vv. 2, 3). Progress comes through the following of God's plans. Attainment consists in getting what God plans to give. Ownership should be fol-

lowed by possession. God offers, man must appropriate. The rule of possession is ever the same: "Every place that the sole of your foot shall tread upon, that have I given unto you." There is broad application of the prophecy, "The house of Jacob shall possess their possessions" (Obad. v. 17).

"From the wilderness . . . unto the great river" (v. 4). To know the destiny of Israel, we should study the Word of God. Current literature with its political prophecy presents grave doubts as to the return of Israel to Palestine and their occupation of an enlarged promised land; but the Word of God is clear. The deed of Israel's possessions is recorded in heaven.

"I will be with thee: I will not fail thee" (v. 5). God's great work is carried on through men with whom He can fellowship. It has been wisely said that man is God's method; that men are forever seeking better methods, but that God is ever seeking better men. All the great movements of history have been started through God's finding or sending some man whom He could use. The promise of God's presence sweeps on into the New Testament and there is the basis of faith and action (Matt. 27:19,20).

"Be strong and of good courage" (v. 6). Confidence and courage are the essentials of true service. Men cannot do things without being sure they can do them. The large things of life are done in the mental vision of faith before the real accomplishment. True courage

has its source in faith, the faith that believes God.

**"Be thou strong and very courageous"** (v. 7). The Bible deals with superlatives. In the New Testament, the watchwords of service are "Fruit, more fruit, much fruit" (John 15:2,8).

**"This book of the law"** (v. 8). The revealed will of God is ever to be the subject of knowledge and meditation. God bade Joshua have the word of the law in his mouth, meaning perhaps both the oral reading and the instruction of others. Close adherence to the word was demanded. God's laws constitute the blue-prints for character building. Near every great building operation there is the little office where the blue-prints are ever under inspection. The poor lives of men can be accounted for by their neglect of God's Word.

**"Have not I commanded thee?"** (v. 9). It is safe to accept every command of God. Every command of God has behind it His wisdom and purpose and promise of power and presence. Here is a basis for strength and courage. To the modern missionary, God is still saying, "The Lord thy God is with thee whithersoever thou goest."

### March 16

#### The Cities of Refuge Joshua 20:1-9

The Old Testament story of the cities of refuge may be made to illumine the New Testament gospel of the sinner's refuge in Christ. For surely the redeemed in Christ "have a strong consolation, who have fled for refuge to lay hold upon the hope set before us," in the gospel (Heb. 6:18). The lesson of the chapter may be taught homiletically.

I. As the cities of refuge met a great need in the ancient life of Israel, so Christ, as the refuge of the sinner, meets a great need of modern life.

1. Sin is a great reality. Wrong-doing is real in human life. "If we say we have no sin we deceive ourselves and the truth is not in us . . . . If we say that we have not sinned, we make him a liar and his word is not in us."

2. Sin is followed by dire results. In the ancient days the near kinsman was the avenger of any man unwittingly slain, and he would follow with persistency the slayer. Penalties ever follow fast on the track of the sinner. The tracks of the sinner cannot be hidden from the avenger of blood. Our sins will find us out. "Be not deceived, God is not mocked: for whatsoever a man soweth that shall he also reap" (Gal. 6:7).

II. As the cities of refuge were made accessible to the fleeing Israelites, so Jesus is an accessible Saviour to those who flee from sin.

1. Six cities of refuge were appointed in

Israel, three on either side of the Jordan. These were situated so that the man who by a careless deed had killed a brother man could with readiness seek the open gate of safety. The roads were good. The way was marked by sign-boards. Watchers were ever at the gates of these cities. The gates were ever ready to swing open and then to close, barring out the avenger. Many were the exciting races of those ancient days, as the fugitive reached the city gate but a few steps in advance of the avenger.

2. There is one city of refuge for the sinner, but it is accessible to all. It is but a step within the saving portals. The penitent soul which cries out, "Lord, save me," finds the gates of mercy open and the protecting arms of God around him.

III. The refugee in the city of refuge was not a perpetual prisoner, but had liberty after the death of the high priest. The Christian refugee has liberty, for Christ our High Priest has not only died but has risen again, and life is a service in His presence.

Conclusion: The object of the cities of refuge was not to thwart justice but to secure justice. God's great plan of redemption is not to thwart justice in the universe but to secure it. In Christ there is set forth a righteousness of God (Rom. 3:21,26).

### March 23

#### Warnings Against Compromise Joshua 23:1-13

**"A long time after"** (v. 1). History can be read in a few moments, but years are required for the facts recorded. Years and multiplied campaigns were in God's program that gave rest unto Israel from all their enemies. Patience is a true part of life. Those who would live rightly must "wait upon the Lord."

**"Joshua waxed old and stricken in age"** (v. 1). Our present bodies are mortal and corruptible. The germs of disease and corruption find place in them and bring decay. It was the body of Joshua that waxed old. His mental strength and spiritual power were not abated. In this we have the promise for the new body of immortality.

**"Joshua called for all Israel"** (v. 2). The richest heritage which a man can leave to his friends is his wisdom. Money and lands count more in the eyes of the world, but the immortal names of history are those who left the heritage of wisdom. Few people know the names of the bankers and manufacturers of ancient Greece, but who has not heard of Socrates, Plato and Aristotle? Wisdom can be the heritage of all. Joshua's possessions would have meant little if divided among all Israel, but every man of Israel could have all of Joshua's mental possessions.

**"Ye have seen all that the Lord your**

**God hath done"** (v. 3). Joshua desired that Israel should read history wisely and see in all their triumphs a divine accomplishment. The tendency of mankind is against this. Human history reveals God's glory, but men are likely to dwell on the human side. Even in modern new era movements there is all too scant a reference to the place and power of God in projected efforts.

**"What hath God wrought!"** should be the exclamation of a reverend wonder, as we view the past, while thought of what God will do should be our outlook of hope.

**"Behold I have divided unto you"** (v. 4). The nations of Canaan were cut off because of their wickedness. God had a right to purge the world of evil doers in the days of Noah and likewise in the days of Joshua. "The earth is the Lord's" and only as this is recognized will there ever be an international world harmony. The message of Paul on Mars Hill should be read with frequency at the World's Peace Conference (Acts 17:26,27).

**"The Lord your God He shall expel them"** (v. 5). All Israel's victories were through the power of God, because their efforts were along the line of the purposes of God. World destiny does not depend upon human achievements. Napoleon declared that God was always on the side of the army which had the heavier cannons. This is not always true. The day of national prayer during the present world war marked the beginning of success for the allied armies.

**"Be . . . courageous to keep and to do all that is written"** (v. 6). Man's courage should carry him along the line of obedience to God. No man need fear to attempt what God requires, or to go in the path of the divine survey. Our fear should be for failure to keep God's law and not for failure to achieve when in the way of obedience. The path of duty is a straight path.

**"That ye come not among these nations"** (v. 7). Separation and testimony are keywords in the life with God. Abraham was called to separate himself from his kindred. Israel was to be a separate nation. The Church is a called-out body. The marks of apostasy in modern church life may be seen in the conformity of the professing church to the world in its amusements and methods of thought.

**"Cleave unto the Lord your God"** (v. 8). The secret of separation from the world is union with God. The Thessalonians won the approval of Paul because they "turned to God from idols to serve the living and true God; and to wait for his Son from heaven." Separation from the world is demanded of the Christian. Let him who doubts read 2 Corinthians 6:14-18 and 1 John 2:15-17.

**"No man hath been able to stand before you"** (v. 9). Near the close of life Joshua records the fulfilment of God's promise made at the beginning of his leadership (Josh. 1:5).

It is thus that every man who obeys God can bear record.

**"One man of you shall chase a thousand"** (v. 10). When one man is chasing a thousand, or in the larger way, when "two put ten thousand to flight" (Deut. 32:30) it is because God is with the pursuer. Divine companionship gives both courage and strength. He who stands for goodness never stands alone, but with God, and he who chases evil is never running alone. Wickedness is generally cowardly and awaits but the attack of brave souls. Solomon says, "The wicked flee when no man pursueth." And he might have added, "But they make better time when a good man is after them." He puts it perhaps in the better way, "but the righteous is bold as a lion."

**"Take good heed . . . that ye love the Lord your God."** (v. 11). Love of God lies behind all moral strength. Just as truly as the sunlight is behind all the movements of life in nature, so is God's love behind all fruits of righteousness.

**"Know for a certainty"** (v. 13). Some things are very certain and among these the promises and threatenings of God. Any failure that came to Israel in her success and happiness was the reverse side of failure to believe and obey God. The heaven and the hell of the future will both be eternal witnesses to the faithfulness of God.

### March 30

#### God's Hand in a Nation's Life.

##### (Quarterly Review)

The quarterly review may be made profitable by seeking to find in each lesson some suggestion for present life or some gospel type which gives promise of the future.

Lesson I. Here we have the teaching that evil will not always triumph. God sent a deliverer to His people in Egypt. He sent Christ to the lost world. Earth life may still be dark, but the Deliverer will come.

Lesson II. The story of Moses in Midian and his call to leadership furnishes illustration of every true leader's preparation and call. Moses was trained both in practical life and solitude. His intimacy with God gave him power with men. God's method of starting a new movement is to call a man who will trust Him and obey Him.

Lesson III. The paschal lamb and the Passover was one of the most suggestive types of Christ. The Passover portrays God's way of safety for man. In the light of the Passover feast the sacrament of the Lord's Supper means five things: (1), separation unto Christ; (2) safety in Christ; (3) sustenance through Christ; (4) service for Christ; (5) sovereignty with Christ.

Lesson IV. The passage through the Red Sea reveals the wondrous truth that for human

deliverance from the power of sin, God must exercise His great power, but that for destruction of evil nature's forces may be left to swing on their way. It was by the special act of God that the waters were driven back and a pathway made for Israel. Left to themselves, the waves surged back to their old place and became a destroying power. Evil becomes its own punishment. Evil-doers are bound in the chains of their own sins.

Lesson V. In the manna we have the lesson that man's life can be nourished only by that which is produced by the life of God. For the sustenance of our physical life, we must have that which is produced by life. Man cannot live on minerals, but must have the product of animal and vegetable life. Our spiritual nature cannot be sustained by mere world literature. We need the bread of God's truth. God's children should desire "the sincere milk of the word."

Lesson VI. In this lesson we have the truth that God's best workers may receive suggestions for improvement from observers of their work. As has been remarked, there is no reason to suppose that Jethro counseled unwisely or that Moses took his advice without submitting the matter in a prayerful way to God. Moses was confronting a physical impossibility when he tried to be the sole judge of all judicial matters in Hebrew life. A broader method had to come some time, and it could scarce have come in a better way than through the counsel of a God-fearing and judicious friend.

Lesson VII. The ten commandments constitute a statement of duty based on the relationships of God to men and men to God. There is nothing typical or distinctly Jewish in the decalogue. Everything is based upon abiding relationships. Jesus endorsed the Sabbath idea when He said, "The Sabbath was made for man," though He did not put His stamp of perpetuity on the seventh day, but rather sanctified the first day of the week for a life of joyous testimony to His resurrection.

Lesson VIII. In this lesson Moses stands out as intercessor and makes us think of Jesus through whose intercession we have the abiding favor of God.

Lesson IX. We have here the startling contrast between men of faith and men of doubt. The grapes of Eschol make us think of the specimens of fruit from the promised land which are now ours and which lure us to the full life of consecration.

Lesson X. Joshua the divinely-appointed leader of Israel may be viewed as a type of Jesus, since the name Joshua is the Hebrew form for Jesus.

Lesson XI. The cities of refuge in the Old Testament are wondrously typical of Christ, the sinner's refuge. These were accessible. The roads were plain and marked with sign-

posts. The road to Jesus is plain, and wondrously marked by gospel promises.

Lesson XII. The closing words of Joshua to Israel may well be compared with the closing words of Jesus to His disciples. Both pointed to a future of triumph, both enjoined the life of knowledge and obedience.

#### April 6

#### God, Our Heavenly Father

#### Matthew 6:24-34

#### "No man can serve two masters" (v. 24).

A double service is simply impossible. A dog may be seen following two men on the road. Both are not his masters. The forking of a road will determine mastership. The paths of the world and of God cross, and man cannot walk in both.

"Therefore . . . be not anxious for your life" (v. 25). Anxiety for our earthly affairs is forbidden and marked as unprofitable because God has a care for these things. It is impossible to suppose that God has created the body with all its requirements and that He cherishes no thought for its needs. The thought about life is larger than the thought about food. God has thought about our life and this circle of his thought includes the lesser one concerning the support of life.

#### "Behold the fowls of the air" (v. 26).

The lesson from the fowls of the air is not that we should live without activity or forethought, but that we should live without anxiety. The fowls of the air are active according to their own nature. They are nest-builders, and when hungry they do not wait for berries to be swept into their mouths by the wind or for worms to crawl down their throats; they are active according to the laws of their own sphere of life and through this activity the provisions of God come to them. God has a thought for the birds and surely thought for men. It is not wrong to build barns nor to fill mows with hay and grain, but it is wrong to worry.

"Which of you . . . can add one cubit to your stature?" (v. 27). Worrying does not increase physical stature nor hasten digestion, but rather retards both. God has arranged conditions of growth. In short, anxiety has no true place in life. We should not worry over what we can not help, for it is useless; and we should not worry over what we can help, since the best employment is to help it.

"Why are you anxious concerning raiment?" (v. 28). The God who has thought concerning the lilies of the field has thought concerning man. Since He clothes the lilies with so rare a beauty, He can scarce be indifferent to the adornment of His children. It is not folly to suppose that God enjoys the beauty of the flowers or that He is pleased when men and women use a discerning taste in their dress.

(Continued on page 509.)

## Missionary Department

### FAITH'S HEROES IN CHINA

An article of fascinating interest from the pen of Dr. Charles E. Scott appears in the February issue of *The Missionary Review of the World*. In it he depicts the dauntless heroism and loyalty of Chinese Christians in the face of bitterest persecution in such a fashion as to put us Occidentals to shame. Following are a few excerpts from the article:

"No one who has taken the pains to investigate the facts longer doubts that the Christians of North China in 1900 were founded on the Rock Christ Jesus." Some 20,000 native Christians in North China, many of them of the first generation out of heathenism, deliberately chose to lay down their lives rather than deny their Lord. And the denial was made possible on such easy terms—all they had to do was to burn incense sticks before the idols, or sign a paper that they had recanted the foreign devil doctrine, or merely draw a cross in the dirt and spit on it."

"All were tempted in every way, both to deny the Lord Jesus or merely to renounce their religion 'for a time,' and in both cases were begged by friends 'just to bow before the idols whilst remaining faithful at heart.' But, in spite of every temptation, many were tortured, not accepting deliverance. Others were jeered at in the moment of their death by fire or sword, and steadfastly endured the trial of cruel mockings and scourgings. I knew of an old Christian who, given the option of recanting or of being immediately plunged into a caldron of boiling water, chose the latter."

"And yet, though that crisis of 1900 brought forth its solemn and unbreakable testimony, numbers of Christians in the home church seem

to believe that China reverted to the so-called rice brand of Christians, 'those who are in the Church for what they can get out of it.' This devil's lie about the quality of Chinese Christians since 1900 everywhere persists. But the fact is that the sufferings which came upon the church in 1900 were greater only in degree than those which today are often visited upon Chinese who boldly come out and confess Christ."

"Our station field stretches through five counties, with a population estimated by the Government at some five millions of people. I itinerate up and down through multitudinous mud villages of peasants. I know those villages and the Christians in them. I know that when a man decides today, no less than in Boxer days,

to become a Christian, he frequently cuts himself entirely off from the sympathy and companionship of his community."

"There are few things more pathetic, that tug harder at the heart of a pastor, than the spiritual isolation of a single Christian or of a family in a heathen village."

"If a man becomes a Christian, the break with the hateful past has to be so complete that he concentrates the venom of heathenism upon himself. Its temptations, its hoary customs, its blasphemies, its required sins—

gambling and law-suiting, cheating, concubinage, slavery; ancestor worship, witchcraft, superstition and demon-worship; geomancy and the vile power of priests—all rise up to smite him. So that he and his house, while they become a beacon of light for sin-tossed men, become also by the very fact of their conspicuousness, a target for the devilry of Satan and his servants. And in withstanding their onsets 'these little ones' illustrate what Li Hung Chang recorded in his diary as a curious fact for which he could



(Courtesy Missionary Review of the World.)

Contrast with this the apportionment in the United States of 1,700 ministers to each million of the population.

not account: "This Christianity makes poor and lowly people bold and unafraid."

"First, there is the persecution that originates in the family. And this perhaps is the bitterest of all. One day I emerged unexpectedly on the street of a village, a village with one Christian, and saw ahead of me that young man crying and limping. He held his neck sidewise and stiff; his face, clawed fiercely by finger nails, was dripping blood; his eyes were blackened, his fingers were swollen; and he later showed me great welts on his shin bones. He had returned home from a cutting-bee with a queueless head, his badge of discipleship; his mother and wife and sister, feeling the family disgraced beyond measure and the spirits of their ancestors irretrievably outraged, rose up in their wrath, and with sticks and clubs laid to upon his body with such vigor that he required weeks to recover."

"Imagine a scene, part of which I saw: a wife tugging at the coat tail of her husband down the entire length of the long ambling village street, reviling him before a laughing crowd. For three mortal miles she hung on, cursing and attempting to pull him back from worship, till he arrived at 'a church in the house,' of a neighboring village where he was to meet with fellow Christians. Then the wife turned and fled precipitately, lest some one bewitch her with one of the 'Jesus pills' of cursed magic."

"The tricks and devices of fellow villagers to humiliate and torture a Christian neighbor are numberless. A man is refused the use of the village well; and many a tragedy occurs at night when he attempts to steal out and draw water from the old place or from another. Sometimes he is not allowed to grind at the mill shared by several families on the street. It is a serious business to get bread without flour."

"For unwillingness to conform to blasphemous heathen customs, companies of villagers have made the bodies of many a Christian neighbor smart, and have reduced him to penury. He refuses to burn paper in worship to his ancestors; and he is despised as unfilial, a moral pariah. He refuses to burn spirit money to supply ghosts of the departed with good food and warm clothes for winter; and he is condemned as a niggard. And some morning he awakes to find a hole dug through the mud wall of his yard, and his donkey pulled through it. He knows it is useless to search for it. Doubtless it has been butchered and sold on the market. Often he wakes up in the night to find his wall pulled down,—and no one can well get along without his wall; or he finds his meagre stock of brushwood,—so laboriously cut and gathered and carried on his head down the mountain side, stolen; or his crops lugged off, his ox driven away, and his straw burned."

"In cases where Christians have preached to fellow villagers they have suffered many kinds of violence. One of our best preachers was run

upon by a gang of village bullies, who mauled him and hauled him around by his queue, and pulled out some of his hair. Not far from that village two Christians were selling Gospels and tracts,—as the law allows, when the head village elder not only imperiously ordered them to leave, but kicked their supply into the dust of the street, and the boys threw some into the village pond, and gave away the rest to be made into shoe soles."

"How often have I received letters like the following from harassed Christians: 'When our village learned that we had planned to open a Christian school here, they seized five acres of our land and four ponds. Village roughs found out that my son was carrying money for our school teacher, and they tore from him his big fur coat and hat and girdle, and beat him nearly dead. I refused to profane the Sabbath with them; and on my return from my field last night, they had broken the doors and windows of my house, burned my goods, and outraged my wife.'"

"In one village a company of men, wild with New Year's excesses, went to the home of three Christians of the village, humble, inoffensive men, seized and bound them, and nearly ran them through with knives."

#### FOREIGN MISSION CONFERENCE

By E. J. Pace

The Foreign Missions Conference of North America held its annual meeting in New Haven, Conn., during the middle of January. Representative men and women bearing credentials from the various denominational boards assembled to discuss ways and means of meeting the momentous issues of post-war conditions. This being the first meeting of the Conference after the signing of the armistice, it was quite natural that echoes of the dread conflict should reverberate through all the discussions and give tone to all the deliberations.

The churches find themselves confronted by a war-torn world, dazed and staggered by the terrific impact of the upheaval, groping amid the confusion of counsels for a plain path to peace and reconstruction. Governments have been shaken to their foundations, if not wholly shattered; whole sections of the world are in the state of helpless chaos, bordering on famine and despair, while in the fire of a common suffering, all races of mankind feel a nearness of kinship never before known.

It is only natural that men of compassion should seek to alleviate the universal woe, to build anew the waste places of the earth, and to bind the wounds of mankind, hence at the Foreign Missions Conference the general theme, around which the discussion gathered, was "The New Internationalism," and how it is to be Christianized. The civilized governments of the earth propose a society of nations for the en-

forcement of peace and the maintenance of justice for all nations, great and small. Into the warp of the Sermon on the Mount would we weave a new world order, so making the earth a fairly decent place to live in. If the world is to be made safe for democracy, the church must make democracy safe for the world. The "New Internationalism," in short, is to be Christianized. Such is the program. But how is it to be realized?

1. The great missionary agencies of the churches are to unite on a common program of world reconstruction. Solidarity of action, if not unity of command is a vital requisite;

2. A concerted drive at home for the needed men and means must be launched. It is to be a drive of hitherto undreamed of magnitude, of which the whirlwind war relief drives of recent memory should be a copy. The objective of this concerted action is the permeation of all phases of human life with the principles and ethics of Jesus, and so the whole world is to be Christianized.

#### Impressions of an Observer

It is the humble judgment of one observer of the proceedings of the Conference that much that is strange to the apostolic commission was featured in its deliberations. First, the trend of thought seemed to take for granted the upward climb of the human race, the steady though zigzag tramp of men into the millennium, the counting of man's refinements, his cleverness and culture as indications of his steady improvement, making civilization strangely enough synonymous with salvation. That Jesus and his apostles affirmed precisely the reverse of this (Matt. 24: 37-39, 2 Tim. 3: 1-9, etc.) seems to have been wholly ignored.

In the second place there seemed to appear a fundamental variance from the apostolic mould in most of the addresses of the conference proposing the world's regeneration by the inculcation of the principles of Jesus, of the ethics of the Sermon on the Mount, blithely ignoring the total impotence of sinful men to please God, however much of the ethics of Jesus such men may embrace and attempt to practice. The apostolic church preached Christ, not the ethics of Christ. They saw the whole of mankind without God and without hope, dead in trespasses and sin, as incapable of rendering acceptable service to God as corpses in the graveyard. They maintained that only by the power of the Spirit of God gotten in response to faith in Jesus Christ could these hopeless and morally dead men be made to live. They placarded "Christ crucified" (Gal. 3: 1), as the only hope of reconciliation with a just and holy God, asserting with vehemence that "by the works of the law shall no flesh be justified in his sight," and "without shedding of blood there is no remission." But at the conference the climax of folly appeared in the solemn proposal that the nations of the earth, composed as they are, in vastly the greater part

by unregenerated men, should adopt, and live out in international relations, the Sermon on the Mount!

Then in the third place there was a strange silence throughout all the discussions concerning God's ancient people, Israel. At a time when the clock of God seems ready to strike the final hour of Gentile supremacy, when before our very eyes the fig-tree is putting forth its leaves, the whole world of Jewry athrill as has not been the case in nineteen centuries, it is passing strange that the churches' leaders, assembled to discuss world reconstruction, should wholly ignore the significant reinstatement of the Jews, as at least a factor in the world's program.

The church of Christ has one and only one definitely appointed mission in this world, being a called out body separated from the world by a vital union with her Lord, her mission is to bear steady and faithful testimony to her risen but absent Lord, who now, as truly as nineteen centuries ago, is "despised and rejected of men." By the holiness of her separated walk she is to bear witness to the unspeakable sinfulness of human nature and the absolute necessity of spiritual re-birth from above through the power of the Holy Spirit of God. She is to bear witness to all nations of the earth, to the potency of the Cross of Christ, to redeem from sin; to the power of the spirit of life and to free men from the bondage of sin. By assuming again the upward look of waiting expectancy she is to bear witness to the fact that her absent Lord is the rightful King of this world, whose coming she momentarily expects, and at whose coming there will be a world reconstruction worthy of the name. That communities and nations will be rendered better fit for habitation by the godly walk and faithful witnessing of Christians is certain, but such a benefit is at best a by-product and is by no means to be made the main objective.

#### A New Era of Opportunity

We are indeed entering upon a new era, not in the sense that mankind is any better than it ever has been, but that hitherto undreamed-of opportunities for the bearing of faithful witness is offered to the church of Christ. Would that the church might concentrate the full measure of her God-given powers to the one task of witnessing for her Lord until every portion of the earth has heard the gospel, and then in fulfilment of divine prophecy, "the gospel preached in all the world," she might more confidently expect the near return of Him who "framed the ages," the world's only competent constructor.

The only Protestant mission in all French Indo-China, with its five provinces and 18,000,000 people, is that of the Christian and Missionary Alliance of America. These people have characteristics which promise a great future, if they are given the gospel.

## For Sermon and Scrap Book

### THREE SIGHTS OF CHRIST

Crucified—Luke 23: 48—Humiliates.  
Crowned—Hebrews 2: 9—Encourages.  
Glorified—1 John 3: 2—Transforms.

—H. K. D.

### FOUR BLESSED FACTS

1. God working for us (1 Sam. 15: 6; John 17: 4).
2. God working in us (Phil. 2: 13; Heb. 13: 21).
3. God working by us (2 Cor. 5: 20).
4. God working with us (Mark 16: 20).

—J. H. B.

### THE THREE "MUSTS"

#### Of John 3

1. The "Must" of Regeneration. "Ye must be born again," v. 7.
2. The "Must" of Redemption. "Must be lifted up," v. 14.
3. The "Must" of Renunciation. "He must increase, I must decrease," v. 30.

—Lee W. Ames.

### THE CALL OF MOSES

#### Exod. 3: 1-22

Moses' call involves a six-fold revelation:

1. Revelation of God's Person, 1-6.
2. Revelation of God's Purpose, 7-11.
3. Revelation of God's Presence, 12, 13.
4. Revelation of God's Pre-eminence, 14, 15.
5. Revelation of God's Plan, 16-19.
6. Revelation of God's Power, 20-22.

—Lee W. Ames.

### THREE QUESTIONS ON SALVATION

#### The Inquisitive Question

1. "Are there few that be saved?" (Luke 13:23).

Ans.—What matters it whether few or many, if you are not one of them?

#### The Incredulous Question

2. "Who then can be saved?" (Matt. 19:25).

Ans.—God is able to save all men whether rich or poor. Wealth is no aid to salvation. Poverty is no barrier.

#### The Imperative Question

3. "What must I do to be saved?"

Ans.—God delights to reply to such a person, "Believe on the Lord Jesus Christ, and thou shalt be saved." Give up quibbling about salvation, and receive it.

—T. B.

### DAVID'S PSALM OF PRAISE

#### Psalm 145

#### What God Is

1. Great.....v. 3
2. Glorious.....v. 5
3. Gracious.....v. 8
4. Good.....v. 9
5. Righteous.....v. 17
6. Holy.....v. 17
7. High unto, etc.v. 18

#### What He Does

1. Upholdeth.....v. 14
2. Giveth.....v. 15
3. Satisfieth.....v. 16
4. Fulfilleth.....v. 19
5. Heareth.....v. 19
6. Saveth.....v. 19
7. Preserveth.....v. 20

—W. B. S.

### A SEVENFOLD ASPECT OF THE CUP OF THE LORD'S SUPPER

1. The cup of salvation (Matt. 26:27,28).
2. The cup of blessing (1 Cor. 10:16).
3. The cup of thanksgiving (Luke 22:17).
4. The cup of communion (Matt. 26:27; Mark 14:23).
5. The cup of remembrance (Luke 22:19; 1 Cor. 11:25).
6. The cup of testimony (1 Cor. 11:26).
7. The cup of expectation (Matt. 26:29).

—E. A. H.

### SEVEN INDISPENSABLE THINGS

1. "Without shedding of blood is no remission" (Heb. 9:22).
2. "Without faith it is impossible to please God" (Heb. 11:6).
3. "Without holiness no man shall see the Lord" (Heb. 12:14).
4. "Without works faith is dead" (Jas. 2:26).
5. "Without love I am nothing" (1 Cor. 13:1-3).
6. "Without chastisement not sons" (Heb. 12:8).
7. "Without me ye can do nothing" (John 15:5).

—N. B.

### THE CALLINGS OF THE NEW TESTAMENT

1. The Gospel calling, Proclamation—Matt. 22: 14.
2. The Christian calling, Profession—1 Cor. 1: 26.
3. The Father's calling, Regeneration—1 Cor. 1: 9.
4. The Heavenly calling, Separation—Heb. 3: 1.
5. The Holy calling, Occupation—2 Tim. 1: 9.
6. The High calling, Consecration—Phil. 3: 14.
7. The Glory calling, Exaltation—1 Pet. 5: 10.

—JS. FS.

**SERVICE ACCEPTABLE****How They Worked for the Lord in Nehemiah's Day**

I. They prepared themselves—they strengthened their hands for the work (Neh. 2: 18).

II. They worked—

1. Willingly—The people had a mind to work (Neh. 4: 6).

2. Prayerfully—We made our prayer unto God (Neh. 4: 9).

3. Earnestly (Neh. 3: 20).

4. Unitedly (Neh. 3: 16-32).

5. Watchfully—Every one wrought with one of his hands, and with the other held a weapon (Neh. 4: 17).

6. Perseveringly—From the rising of the sun till the stars appeared (Neh. 4: 21).

**JOHN'S GOSPEL LIKE THE TABERNACLE**

"The Word was made flesh, and tabernacled among us."—John 1:14.

Chapters 1-12—Our Lord's public ministry on earth in the outer court; the first thing seen, the Lamb for the altar: "Behold the Lamb of God, which taketh away the sin of the world," chap. 1:29; the last word to the outsiders, chap. 12: 44-50.

Chapter 13—with His disciples alone—the laver used and explained as preparation for ministry in the Holy Place.

Chapters 14-16—with them in the Holy Place, teaching them about the Holy Spirit, the oil for the light of the candlesticks, also (chap. 15) the fruit-bearing represented on its branches; prayer in His name, the incense for the golden altar; and His departure into the presence of God, there to be the presence-bread on the table of the shewbread.

Chapter 17—the High Priest alone in the Holiest of All.

—Ada R. Habershon.

**TOILING ONES**

F. E. Marsh

The Greek word "kapiáo" is rendered "labor," "toiled," and "wearied" in the following scriptures, and means, to be tried, to beat one's self out with labor.

1. **Salvation.** Toiling sinners invited by Christ: "Come unto me, all ye that labor." Rest comes through His toil for us.

2. **Confession.** Failing servants are successful through Christ. "We have toiled all night," etc. Christ is not a disappointment. He meets all our disappointments when we keep His appointments.

3. **Satisfaction.** "Being wearied with His journey," etc. (John 4: 6). Christ met a dissatisfied sinner and forgot His weariness in the satisfaction He gave and received.

4. **Appropriation.** "The husbandman that

laboreth must first be partaker of the fruits" (2 Tim. 2: 6). We must feed to labor and then labor to feed.

5. **Addition.** "So laboring ye ought to support the weak" (Acts 20: 35). By adding our strength to a brother's weakness, we make our strength stronger.

6. **Co-operation.** "Whereunto I also labor, striving according to His working" (Col. 1: 29). When we respond to the Spirit's working we labor to purpose.

7. **Communism.** "Who labor in the Lord" (Rom. 16: 6, 12). To labor in the Lord is to have fellowship with Him, and that can never be in vain.

**DOING THE IMPOSSIBLE**

"The things which are impossible with men are possible with God."—Luke 18:27.

We have not to travel far before we meet the impossible. We soon reach the end of the short road of "the possible," and then the impossible looms before us! It is possible to restrain a man from crime; it is impossible to restrain him from sin. We can compel a man to pay his income tax; it is impossible to compel him to be generous. We can readjust a man's circumstances; we cannot renew a man's heart. We can educate; we cannot regenerate. We can furnish a man's mind; we cannot give him the mind of Christ. We can give him courtesy; we cannot endow him with grace. We may give him good manners; we cannot make him a good man. We may save him from worldly excesses; we cannot make him immune from the contagion of the world. We may "patch up a bad job," but we have no power of new creation.

And so we touch our "impossible" almost at a stride. The "impossibles" stare upon us on every side. How then? It is only in God and in the power of His holy grace that the-impossible thing can be realized. In the Lord Jesus miracles may happen every day; they are happening every day. But in our pathetic folly we go on trying to mend the broken earthenware, when the mighty God would recreate the vessel. We rely upon the ministry of good fellowship when we can do nothing without the communion of the Holy Ghost. We use social cosmetics upon a withered and wizened society, and the holy Lord is waiting with the unspeakable quickening of the new birth. We use rouge when we really need the blood of the Lamb.

The world is always arrested when it sees impossibilities being accomplished. In God the impossible becomes possible!

Though earth and hell the Word gainsay,

The Word of God can never fail;

The Lamb shall take my sins away,

'Tis certain, though impossible.

The thing impossible shall be.

All things are possible to me.

—J. H. Jowett.

## USABLE PARAGRAPHS.

There are many definitions of forgiveness, but a very good illustration of it was given by a little boy who, on being asked what forgiveness of injuries was, gave the answer: "It is the scent that flowers give when they are trampled on!"—*Sunday at Home*.

Love stops not to think how much must be given and what may be kept; it gives all. What is your most precious possession? Money? Will you give it up to Him? Your voice? Give it up to Him? You must strip yourself, and God must have all.—H. W. Webb-Peploe.

Conscience needs to be yielded to God that He may make it deaf to all other voices but His; dumb to all commands but His; sensitive to all that grieves Him, and quick to understand His will. A consecrated conscience will be an awakened conscience.—G. H. C. Macgregor.

"Who touched me?"

Why ask that? Why not let that woman get her blessing and go quietly off? My brother, my sister, is that what you are expecting to do? You must not think that when you have touched the Christ, and received the healing you sought,

that is all. He wants you to confess Him.—G. Campbell Morgan.

An artist once drew a picture of a wintry twilight,—the trees heavily laden with snow, and a dreary, dark house, lonely and desolate in the midst of the storm. It was a sad picture. Then, with a quick stroke of yellow crayon, he put a light in one window. The effect was magical. The entire scene was transformed into a vision of comfort and cheer. The birth of Christ was just such a light in a dark world.—*Sunday School Chronicle*.

A man came to a hotel-keeper and asked him if he would buy two carloads of frog legs. "Two carloads!" exclaimed the astonished landlord. "Why, I couldn't use them in twenty years." "Well, will you buy a half-carload?" "No." "Twenty or thirty dozen?" "No." "Two dozen." "Yes." A few days later the man returned with three pairs of legs. "Is that all?" said the landlord. "Yes. The fact is I live near a pond, and the frogs made so much noise that I thought there were millions of them; but I dragged and raked the pond, and there were only three frogs in the whole thing." Do not be alarmed at the noise of the Philistines. The future of God's kingdom is secure.—Bishop Joseph F. Berry, in *Young People's Weekly*.

### A TIMELY TRACT Reduced Somewhat in Size

## IMPORTANT ELECTION

Make your calling and election sure.—2 Peter 1:10

BALLOT		
Will You be Saved?	Yes	No
GOD has voted	X	
SATAN has voted		X
A TIE! Your vote must decide the issue		
Now is the accepted time; now is the day of salvation.—2 Corinthians 6:2		

### INSTRUCTIONS FOR VOTING

M. B. For ballot, see other side

For whosoever shall call upon the name of the Lord shall be saved.—Romans 10:13.

Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.—Acts 16:31.

He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.—John 3:36.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.—John 3:17.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.—Acts 4:12.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast.—Ephesians 2:8, 9.

The Bible Institute, Culpeper Ave., 825 North La Salle Street, Chicago  
4 Cents a Dozen; 25 Cents a Job

For Instructions on How to Vote, see other side

## The Evangelistic Field

### SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

H. T. Crossley writes that God gave great victory in the meetings at Thorndale, Ontario, Can., where he closed February 9.

Dr. Charles T. Wheeler made a tour through Illinois, Missouri, Arkansas, and Colorado during February, and will speak in the prominent cities of California during March for the Salvation Army.

The Vom Bruch Party closed a two weeks' meeting in the North Baptist Church, Rochester, N. Y., with 105 decisions for Christ. Mr. Vom Bruch spoke at the Rescue Mission Workers' Conference at Grand Rapids, where he and his party are now in meetings.

Rev. Gypsy Smith, Jr., evangelist, with Charles F. Allen, director of music, Miss Laura E. Hoagland, accompanist, began a four weeks' union revival at Winchester, Va., Feb. 2. People were being turned away each night and a spirit of conviction was everywhere.

Evangelist John M. Linden, Madison, Wis., who during the past eight months has given his time to raising money for the Soldier Welfare work for the Salvation Army, entered again upon evangelistic work, beginning February 19, with the First Baptist Church, Hillsborough, Ore.

Ham and Ramsay Party writes, "We have opened the new year with fine prospects. We are now in a meeting and go next to Elk City, Okla., then to Shawnee, Okla., Sour Lake, Tex., and Brownsville, Tenn. We are booked for summer work in New Mexico and Texas."

The Vom Bruch Party closed a two weeks' engagement at the Grand Rapids (Mich.) Rescue Mission, with many decisions for Christ. They then gave the City Rescue Mission of Evansville, Ind., one week and closed there with good results. They then went to Buffalo, N. Y.

"I have sent no report to the magazine for some time, but I am busy, nevertheless. Have been working in Nebraska all winter. Am just closing a meeting at Marquette. Influenza and other conditions have greatly hindered the work this year, but God's blessing has been upon the work, and souls have been saved."—Emma Paige.

Singing Evangelist J. P. Garmonig has recently asked release from Y. M. C. A. secretary war work at Camp Dodge, Ia., and has re-entered the evangelistic field. He is now in a meeting at Spencer, So. Dak., and goes next to Huntington, W. Va. Since his marriage his home address has been changed to 2218 School St., Des Moines, Ia.

Rev. D. B. Bulkley returned from France, November 1, after spending four and a half months on the battle front with the First Division and doing litter bearing, first aid and Y. M. C. A. work in three of the great American battles. He has been resting up on the plantation and is now ready to assist in party work or in single church meetings.

Evangelist H. D. Kennedy has recently closed a very successful campaign at Tweed, Ontario. Large crowds attended the meetings, many driving in for miles around, and the altar was thronged every night with earnest seekers. Over 200 besides several children publicly confessed having found Christ. Mr. Kennedy went from Tweed to Thedford, Ontario, where he held a meeting in February.

Dr. Ray Palmer, who for five years has been an evangelist of the Southern Baptist Convention, has re-entered the work of independent evangelism. He is a member of the Interdenominational Association of Evangelists. At one time he was associated with Dr. J. Wilbur Chapman. He has held meetings in all parts of our country and thousands have been saved under his ministry. His home address is Lake City, Fla.

Dr. Milton S. Rees, has been giving direct evangelistic message to men in army and navy, in Camp Meade, Md., tidewater district, Va., Washington and Baltimore districts and Camp Mills, and in ten weeks thirty-four men have dedicated their lives to study for gospel ministry, four for foreign missionary field and three to prepare for Y. M. C. A. work, beside hundreds of men seeking for pardon and beginning to follow the Master.

N. E. Lindgren and H. F. Erwin closed a meeting at Plainfield, Ill., January 26. They began at Humboldt, Ia., January 30. They write: "Despite the epidemic we have lost but three weeks time in our work this season. Three meetings were closed soon after starting but other places desiring our help opened to us immediately and we have been kept busy. We are now in a union campaign in Union, Ia., our sixteenth meeting in northwest Iowa."

William S. Dixon and wife have closed their war work with the Salvation Army and again engaged in evangelistic work. They opened a campaign at Warren, Pa., February 7, and report large crowds and strong interest and with the people in a prayerful and expectant mood. Mr. Dixon says, "I enjoyed the war work very much in doing something real for the soldiers, but am glad to be back to my first love, that of evangelistic work, holding up the blessed Saviour in gospel and song to a needy world."

G. O. Rogers, superintendent of Rock Island (Ill.) Rescue Mission, sends a clipping from a local paper which states that the budget of \$3,000 was raised with a small surplus for unexpected expenses which might arise during the year. Rescue Mission Sunday was observed by the churches of the city. Among the speakers were Dan Batey, Fred Daniels and Ike Williams. Mr. Williams has located in Waterloo, Ia., where he is to have charge of the work in the mission through which he was converted.

Evangelist T. D. Franklin and Singer W. E. Moon closed a successful meeting February 4, at Massena, Ia., resulting in a number of conversions and reconsecrations. Among the visible results were the erection of family altars in twenty-eight homes, and many young people renouncing sinful amusements which had led them away from their Saviour.

From Massena, the party went to Pine Grove, Ia., where God's Spirit is beginning to move in the hearts of the people at this writing.

Rev. Alexander Lamberson of Juniata, Pa., writes: "Miss Sara C. Palmer has just concluded a four weeks' campaign in the First Methodist Episcopal Church of Juniata, Pa. Large congregations greeted her at all of the services. Strong gospel sermons were delivered which gripped and aroused the people to their need of renewed energy in the work of the Master, and of their salvation. The meetings for young women were a great blessing to them, and the campaign was eminently successful. Miss Palmer goes from Juniata to Flint, Mich., with the best wishes and prayers of the church following her."

Herbert C. Hart (of Hart and Magann) has just closed a very successful revival campaign

at Brawley, Cal., where many souls not only sought and found genuine conversion but whole families were reached and the membership of the church greatly helped into the deeper "victorious life" and new life and activity is general. Evangelist Hart is now opening a campaign in a large tent in Calexico, Cal., where the opening day the crowds came in great numbers and deep interest prevailed. Great things are expected before he shall start back east for an evangelistic campaign in central and eastern states.

Myron E. Taylor with Howard L. Fleming, soloist and director, write as follows: "Just a report on our work of last month. We closed a successful meeting in Tomah, Wis. This is the first meeting we have been able to carry through this season on account of the 'flu.' We had 138 real old fashioned conversions. There were 116 young people who dedicated themselves for Christian work. Two young men consulted us as to where they would go to school. Also two young ladies decided for the mission fields; 62 united with the church the last Sunday of the meetings. We are now in meetings at Stanley, Wis."

Rev. C. H. Johnson sends us the following clipping from a local paper: "Rev. J. Gordon McPherson, the negro evangelist, began a revival meeting at the Providence Baptist Church, Gonzales, Tex. Despite the bad weather, record-breaking crowds are attending the services. Quite a number of white people are availing themselves of the opportunity to hear this noted preacher. The meetings will continue for some time. Mr. McPherson and his party go from Gonzales to San Antonio, and thence to Cameron, Tex. for campaigns. The unusual feature is that thousands of white people crowd to hear this gifted negro, who preaches the old gospel with Holy Ghost power."

#### FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointments in their prayers.

William Asher—Y. M. C. A., Bayonne, N. J.  
J. V. Baird—Y. M. C. A., Waco, Tex.  
Berge Sisters—Mar. 2, Baltimore, Md.; Mar. 16, Long Branch, N. J.; Mar. 30, Petersburg, Va.; Apr. 20, Greensboro, N. C.; May 11, Chester, Va.  
W. E. Bilyeu—Y. M. C. A., Camp Cody.  
F. J. Balmont—Y. M. C. A., France.  
Chester Birch—Y. M. C. A., Camp Custer.  
A. M. Bruner—Y. M. C. A., Camp Zachary Taylor.  
Claire V. Bryan—Y. M. C. A., France.  
D. B. Bullock—Feb. 7—Mar. 10, Little Rock, Ark.; May 11-25, Bonita, La.  
Steve Burke and Harry Dixon Loes—Mar., Montpelier, Ida.  
Callis-Gossett Party—Mar., 2-23, St. Lawrence, S. D.; Mar., 26-April 13, Oldham, S. D.; Apr. 16-May 4, White, S. D.; May 7-25, Burke, S. D.; June 1-22, Chemung, Ill.  
F. T. Cartwright—Mar.-Apr., Salvation Army Demobilization, U. S. and Can.  
Mr. and Mrs. Harold C. Clase—Mar., New Castle, Ind.; Apr., Detroit, Mich.  
W. H. Collision—Y. M. C. A., Fortress Monroe, Old Point Comfort, Va.  
The Connors—Until Mar. 9, Piqua, O.; Mar. 10-30, Weston, W. Va.; April 6-27, Belle Center, O.  
O. L. Cotterell—Mar., Fall River, Kan.

H. T. Crossley, Feb. 16-Mar. 9, Plattsville, Ont.; Mar. 16-30, Walkerville, Ont.; Apr. 6-24, Iroquois, Ont.; Apr. 27-May 11, Cardinal, Ont.

A. B. Davidson—Y. M. C. A., England.

John M. Dean—Chaplain.

Mr. and Mrs. Wm. S. Dixon—Mar. 9, Warren, Pa.

E. R. Dow—Y. M. C. A., France.

H. P. Dunlop and wife—Until Mar. 2, Ashtabula, O.; Mar. 2-23, Brookfield, Mo.

John H. Elliott—Y. M. C. A., Various camps.

John W. Erskine—Brew Party—Until Mar. 9, Marseilles, O.

W. A. Erwin party—Mar., Ferris, Tex.; Apr., Seymour, Tex.

C. E. Faust—Y. M. C. A., Fort Oglethorpe, Ga.

Eric A. Fernlund—Mar., Grantsburg, Wis.; Apr., Minneapolis, Minn.

Clyde Lee Fife—Mar., Duquoin, Ill.; Apr., Sour Lake, Ind.

A. J. Fitt—Y. M. C. A., Camp Logans, Houston, Tex.

E. J. Forsythe Party—Mar. 30, Detroit, Mich.

R. W. Frary—Y. M. C. A., Great Lakes, Ill.

A. D. George—Y. M. C. A., France.

Roy Gourley—Y. M. C. A., Camp Grant, Rockford, Ill.

R. A. Hadden—Y. M. C. A., Camp Kearney, Linda Vista, Cal.

Joseph W. Hakes—Until Apr. 1, Center and E. Brunswick, N. J.

E. C. Harding—Y. M. C. A., Chanute Field.

Chester F. Harris, Y. M. C. A., Camp Funston, Fort Riley, Kan.

Herbert C. Hart—Mar., Indiana; Mar-Apr., Philadelphia, Pa.; Apr-May, New Jersey.

R. G. Heddon—Y. M. C. A., France.

Tilman Hobson and Miss Loretta Hobson—Army camps in California.

I. E. Honeywell—Y. M. C. A., France.

W. H. Hudgins—Y. M. C. A., France.

Harry James—Y. M. C. A., Columbus, O.

Andrew Johnson—Mar. 16-Apr., Hazard, Ky.; May, Collingswood, N. J.

Loren G. Jones—Y. M. C. A., Camp Gordon, Atlanta, Ga.

P. H. Kadey—Feb-Mar., Goodells, Mich.; Mar-Apr., Blaine, Mich.

F. O. Kelley—Y. M. C. A., Italy.

F. F. Leonard—Y. M. C. A., Curtis Bay, Md.

Victor Lightbourne—Y. M. C. A., France.

John M. Linden—Until Mar. 9, Hillsboro, Ore.; Mar. 12-30, Tulare, Cal.

Lindgren and Erwin—Mar., Humboldt, Ia.; Apr., Pomeroy, Ia.; June, Rockwell City, Ia.

Eva R. Ludgate—Battalion of Prayer, New York City.

J. C. Ludgate—Y. M. C. A., Overseas.

Milford H. Lyon—Y. M. C. A., Various camps.

A. R. Lytle—Y. M. C. A., Camp Grant, Rockford, Ill.

A. S. Magan—Salvation Army Campaign, Wisconsin.

H. J. Magonigal—Feb-Mar., Preston, Md.

T. G. Makin—Y. M. C. A., Camp McClellan.

Frank Mathis—Until Mar. 23, Perry, Ia.; Mar. 30-Apr. 20, Colorado Springs, Colo.; Apr. 27-May 18, Fairmont, Minn.; May 25-June 22, St. James, Minn.

Harry Maxwell—Until March 9, Mattoon, Ill.; Mar. 16-23, Rushville, Ind.; Mar. 30-Apr. 20, Mt. Vernon, Ind.

William McEwan—War work, Various camps.

George A. McLeod—Y. M. C. A., Various camps.

J. B. McMinn—Y. M. C. A., France.

George E. Moody—Y. M. C. A., France.

Earle Naftzger—Y. M. C. A., France.

P. C. Nelson—Y. M. C. A., Camp Custer.

O. A. Newlin party—Mar. 2, Cambridge, O.

J. A. Nipper—Y. M. C. A., Various camps.

Emma Paige—Lansing, Minn., beginning Feb. 23.

Sara C. Palmer Party—Mar., Canton, O.

L. K. Peacock—Y. M. C. A., Camp Dix, Wrightstown, N. J.

L. F. Peckham—Y. M. C. A., Camp Kearney, Linda Vista, Cal.

Grace Sutton Powell—Y. W. C. A., California.

E. B. Pratt—Y. M. C. A., France.

W. A. Pugsley—Mar., Eureka, N. Y.

Fred W. Rapp—Y. M. C. A., Fort Sill, Okla.

Milton S. Rees—Special services with the men in Army and Navy; Mar. 16, Wheeling, W. Va.

Homer Rodheaver—Y. M. C. A., France.

R. M. Sanders—Y. M. C. A., Camp Grant, Rockford, Ill.

Harold F. Sayles—Mar. 2-16, Otsego, Mich.; Mar. 23-Apr. 6, Irving, Ill.; Apr. 13-27, Woodland, Mich.

J. H. Sawtelle—Y. M. C. A., Great Lakes, Ill.

Myrtle Saylor and singer—Mar. Sully, Ia.

Chas. Reign Scoville—Y. M. C. A., Camp Funston, Fort Riley, Kan.

Roud Shaw—Y. M. C. A., France.

M. B. Simmons—Y. M. C. A., Camp Kearney, Linda Vista, Cal.

C. C. Smith—Y. M. C. A., Various camps.

D. L. Spooner—Y. M. C. A., New Brunswick, N. J.

H. E. Storrs—Y. M. C. A., Various camps.

William A. Sunday Party—Until Mar. 2, Richmond, Va.; Mar. 4-9, St. Augustine, Fla.; March 11-16, Tampa, Fla.; Until May 4, San Antonio, Tex.

F. J. Thomas—Y. M. C. A.

George Trimby—Y. M. C. A., Camp Dodge, Des Moines, Ia.

Melvin E. Trotter—Y. M. C. A., Various camps.

Thomas P. Ullom—Y. M. C. A., Camp Gordon, Atlanta, Ga.

Ray G. Upson—City Y. M. C. A., Dayton, O.

Vom Bruch Party—Feb., Buffalo, N. Y.; Mar., New Castle, Pa.; Apr., Los Angeles, Cal.; May, Wolverton, Minn.; June, July, Aug., Chicago, Ill.

L. A. Wegner—Y. M. C. A., Camp Custer, Battle Creek, Mich.

Charles T. Wheeler—Mar., Salvation Army Campaign, California.

A. R. Willgus—Y. M. C. A., Waco, Tex.

M. B. Williams—Y. M. C. A., Various camps.

R. Hayes Willis—Y. M. C. A., Camp Grant, Rockford, Ill.

Wm. M. Young—Until Mar. 2, Ashley, Mich.; Mar. 23, Detroit, Mich.; Apr. 20, Grand Blanc, Mich.

Parley E. Zartmann—Y. M. C. A., Camp Custer, Battle Creek, Mich.

John E. Zoller—Mar., South Jackson, Mich.; Apr., South Bay City, Mich.

## FORTHCOMING CONFERENCES AND IMPORTANT DATES

World Bible Conference, Philadelphia, Pa., May 27-June 1, 1919.

Winona Lake (Ind.) activities for 1919: (Partial list)

Church of the Brethren Conference, June 4-13. School of

Missions, June 19-26. Disciples of Christ Congress, June 30-

July 6. Chautauqua Program, July 7-August 21. Bible

Conference, August 22-30. Brethren Church Conference,

Sept. 1-8.

International Sunday School Convention, Kansas City, Mo.

June, 1922.

Bible Conference, Tampa, Fla., March 2-16, 1919.

Chicago Hebrew Mission Conference, May 20-23, Moody

Bible Institute Auditorium, Chicago.

Grove City (Pa.) Bible School, Aug. 8-17, 1919.

World's Sunday School Convention, Tokyo, Japan, 1920.

## "God's Loving Money Rule for Financial Prosperity" by Alexander H. Kerr.

This is a plea for tithing, based on sure financial prosperity that follows. The author, a successful business man, gives his own testimony and records the testimony of many others uniformly testifying to the correctness of the plea. Mr. Kerr is giving away these pamphlets according to an advertisement that appears elsewhere in this issue.

J. H. R.

## "I Cried, He Answered" compiled by

Henry W. Adams, Norman H. Camp, William Norton and F. A. Steven, with introduction by Charles Gallaudet Trumbull.

Here are about one hundred twenty five testimonies to answered prayer. It is not a rehash of old anecdotes. The testimonies are classified and a carefully prepared index will enable the reader to quickly find the testimonies that may be pertinent. The names of the compilers, with the name of Mr. Trumbull are sufficient guaranty that the book was prepared with conviction of its present need.

125 pages, 5 1-4 by 7 1-4 inches. The Bible Institute Colportage Association, 822 North LaSalle St., Chicago. 75 cents net.

J. H. R.

Mr. Thomas Kane, 143 North Wabash Ave., Chicago, announces that the time during which the pamphlet "How to Tithe and Why?" will be sent free, postpaid, to pastors in sufficient numbers to supply one copy to every family represented in their congregation, has been extended until July 1, 1919.

## The Moody Bible Institute of Chicago

### RECENT FACULTY ENGAGEMENTS

Dr. Gray: Preached at Milwaukee and addressed the Y. M. C. A.

Mr. Gosnell: Bible Class, City Rescue Mission, Grand Rapids, Mich.

Dr. Fitzwater: Union Bible Class, Detroit, Mich.

Mr. Ketchum: Soul Winning Conference, Evansville, Ind.

Dr. Russell: Bible Conference, Buffalo, N. Y.  
January 15—Chicago Hebrew Mission and Hyde Park Presbyterian Church:

January 19—Woodlawn United Presbyterian Church.

January 26—Camp Custer.

February 2—Onward Presbyterian Church, Chicago.

February 8, 9—Bible Conference, Buffalo, New York.

Monday, February 10—Oak Park, Y. M. C. A.

Dr. Ralston: Preached at Crerar Presbyterian Church, Chicago; addressed correspondence students at Pittsburgh, Pa.

February 2—Moreland Swedish Mission Church.  
February 9—Windsor Park Presbyterian Church.

Mr. Pace: Victorious Life Conference, Newark, N. J.; First United Brethren Church, Johnstown, Pa.; First United Brethren Church, Greensburg, Pa.; Pioneer Presbyterian Church, Forest Park, Ill.

### CARD OF ACKNOWLEDGMENT

The great sorrow which fell upon Dr. Gray in January in the sudden and unexpected death of Mrs. Gray, elicited many expressions of Christian sympathy from former students and other friends whom in some cases it has been difficult if not impossible to reach with a personal reply. He therefore asks the editor of this department to give space to this paragraph that he may say how deeply he appreciated their kindness, and how comforted he was by their prayers.

### RECENT SPECIAL SPEAKERS

January 16—Elias Newman, Hebrew mission worker, Chicago.

January 16—Rev. H. E. Phillips, missionary, Cairo, Egypt.

January 17—Miss Kate Hill, missionary, United Presbyterian Board, India.

January 22—Rev. E. L. Housley, district superintendent M. E. Church, Philippine Islands.

January 23 and 28—Rev. A. M. Cunningham, D.D., missionary, Peking, China.

January 27—Dr. E. J. Banks, archaeologist and lecturer, New Jersey.

February 5—Rev. W. G. Evans, Y. M. C. A. worker in France and Belgium.

February 7—Dr. Frank Hall Wright, evangelist to the Choctaw Indians.

February 9—Dr. J. O. Buswell, pastor, Stewart Memorial Presbyterian Church, Minneapolis, Minn.

### A TRIBUTE OF LOVE

WHEREAS, It has pleased our Heavenly Father to remove from our midst our dearly beloved friend and president, Mrs. James M. Gray; and whereas, the Missionary and Prayer Union owes its existence to Mrs. Gray's deep interest in prayer and missions, and to her desire that the wives of Council members might come together for social and spiritual fellowship; and, whereas this bereavement is felt by the Missionary and Prayer Union not alone as an organization, but each member feels a keen personal loss in the home-going of this dear friend; therefore be it

*Resolved*, That we express our gratitude to God for our association with His handmaiden, and for her life among us. Her dignity and sweetness of character we admired and loved, her sympathetic understanding we relied upon; in her wise counsel was our dependence; her abundant spiritual life springing from her love for and understanding of the Word of God, we covet. We thank our God upon every remembrance of her; and be it

*Resolved*, That we express to Dr. Gray our prayerful sympathy in his unspeakable loss, and our appreciation of the sustaining grace of God evident in his life; and be it further resolved that a copy of these resolutions be given to Dr. Gray, a copy to *The Christian Workers Magazine* for publication, and a copy be spread upon the minutes of the Missionary and Prayer Union.

(Signed) E. Franc Sutcliffe,  
E. Daisy Shipp,  
Mary A. Page,

Committee.

### THE SECRET OF THE CONFERENCE

A little of the history back of the Founders' Week Conference throws light on the sense of God's presence which was manifested in a remarkable way. At the Report Hour in January the spirit of intercession and confession was so marked that the regular order was abandoned and the whole period spent in prayer. Then it developed that about fifty of the men students had met for a night of prayer in the Men's

Dormitory, the meeting continuing until 5 a. m. Later the men had another night of prayer. There were prayer meetings of the women students also, of the students' missionary prayer bands, and one of the entire student body with the Faculty.

The God-given spirit of intercession had fallen upon many. They prayed—believed—God answered.

#### CO-OPERATION

Two hundred and thirty-six Conference guests were provided with room and board in the Institute, in addition to the regular students, and outside accommodations were secured for a large number of others. Meals were provided also for outside visitors in the Auditorium, and the total average was 2,500 meals served per day for the four days. "This work," says Mr. Haavind, "was made possible by the hearty co-operation on the part of the student body. During all the years of my service at the Institute we have never had the co-operation which was secured at this Conference on the part of students and visitors, and we personally received a great blessing in consequence."

#### THE AUDITORIUM FIRE

Fire was discovered in the basement under the kitchen late in the afternoon of February 11 as supper was being prepared for Evening Class students. It made rapid headway but was confined to the first floor and basement. The damage, estimated at from \$15,000 to \$20,000, is covered by insurance.

As this is written, the large day and evening classes are meeting in Grace M. E. Church. It is expected that repairs will be completed early in April.

#### HOME NURSING SUBJECTS

The following subjects were taught in Home Nursing last term, and a similar course is planned for this term:

Bed making	Local applications
Baths	Bandaging
Pulse, temperature and respiration	Emergencies
Enemata	Common diseases
Hygiene	Contagious diseases
Surgical technique	Obstetrics
	Children

#### DR. OSTROM JOINS THE EXTENSION STAFF

Dr. Henry Ostrom has recently joined the field staff of the Extension Department, and is available for Bible conferences, evangelistic meetings, inspirational Bible addresses at conventions, and for any occasion needing a gifted speaker on Bible study and themes related to Christian life and service.

Dr. Ostrom was associated with the late Dr. J. Wilbur Chapman in the simultaneous evangelistic movement. He is well known as a

successful evangelist of conservative methods, a contributor to the religious press, and an author of books of a devotional and inspirational



Dr. Henry Ostrom

character. His scholarly attainments and power as a preacher have given him favor with the churches and his ministry has been blessed of God in cities and student centers in all parts of our country and abroad. In recent years his deepened interest in Bible study may be said to have developed into a passion for the Bible, and God has graciously increased the blessings attending his labors.

It is a pleasure to make this announcement and the Secretary of the Extension Department will be glad to furnish information concerning his service to any who are interested.

#### BUSINESS MAN BECOMES BIBLE TEACHER

Mr. C. E. Putnam, a successful business man of Kansas, has disposed of his business, invested most of his fortune in Christian work and is



C. E. Putnam

now devoting his full time to Bible teaching as a member of the field staff of the Extension Department. Once an agnostic, a disciple of Robert G. Ingersoll and other infidel writers, Mr. Putnam nevertheless made a painstaking investigation of the Bible, was convicted of the Spirit, and accepted Christ as his Saviour. He grew so interested in the Bible that its study fascinated him. Meanwhile, he prospered in business, and became an active factor also in local, county, and state Sunday-school work, and in the Y. M. C. A. For many years it was his daily practice to rise about four o'clock in the morning and devote the time until business hours to Bible study. Thus he acquired in unusual measure a mastery of the contents of the Bible.

Possessing a mathematical mind he applied this gift to the study of a portion of the Bible that most Christians omit, viz., the genealogy recorded in Genesis, with the result that he developed a chronological chart, establishing apparently beyond question the certainty of the Mosaic chronology, and demonstrating the authority and accuracy of the Scriptures. He has prepared also a chart displaying with clearness and detail the dispensational epochs into which the Scriptures are divided.

Mr. Putnam's lectures have won the approval of eminent Bible teachers and engage the close interest of popular audiences, business men being particularly attracted. On the platform he is the clear thinking, level-headed, business man, giving out with enthusiasm and in plain form, the truth he has discovered in years of prayerful, earnest study. His messages have the evangelistic flavor and frequently result in the conversion of the unsaved.

#### EXTENSION DEPARTMENT

Dr. Henry Ostrom conducted a series of meetings in Detroit under the joint auspices of the Grand River Ave. M. E. Church and the Scoville Memorial Presbyterian Church. He also delivered a series of addresses at the Detroit Conference on "Prophecy and the Jew," conducted by the Williamsburg Mission to the Jews in cooperation with a strong local committee of ministers and laymen.

Mrs. Margaret T. Russell gave a series of Bible studies in January at Kalamazoo, Mich., in connection with the Y. W. C. A. and then began an extended engagement in Texas cities.

Rev. George E. Guille conducted a Bible conference at the Derry Street U. B. Church of Harrisburg, Pa., which was followed by similar work at the First Baptist Church of Weston, W. Va.

Mr. and Mrs. E. L. Davidson of Parkersburg, W. Va., secured Mr. Guille for a Bible conference in their home. Sessions were held afternoons and evenings for ten days and the enthusiastic interest of many prominent citizens was aroused.

Rev. B. B. Sutcliffe recently taught the Bible at Altoona, Pa., Bible conference, and the First U. B. Church at Tyrone, Pa. He also gave a series of Bible studies at DuBois, Pa., in connection with the Y. M. C. A.

Rev. John C. Page is conducting, for the second season, the circuit of Union Bible Classes in western Pennsylvania. The Pittsburgh Union Bible Class has been conducted by Institute teachers for five years. Two years ago this class was made the center of a circuit which now includes Butler, Greensburg, McKeesport, Wilkensburg and two suburban classes in Pittsburgh, one in the Third United Presbyterian Church and the other in the McClure Avenue Presbyterian Church.

#### THREE SUMMER BIBLE CONFERENCES

The Extension Department is planning three Summer Bible Conferences. The first, at Eagles Mere, Pa., is scheduled for July 13 to 20. The teachers expected are Dr. James M. Gray, Dr. W. H. Griffith Thomas of Wycliffe College, Toronto, Mrs. Margaret T. Russell and Dr. Henry Ostrom of the Extension Department staff.

Eagles Mere is widely famed for its natural beauty of lake and forest and its unusually fine hotel accommodations. The Conferences held there the past two summers have been seasons of wonderful refreshing and blessing and the hope is cherished that the Conference this year may be better than any previous one.

The second Conference at Castine, Me., is planned for August 24 to 31. The teachers expected are Dr. James M. Gray, Dr. Henry Ostrom and Mrs. Margaret T. Russell. Melvin E. Trotter and the male quartet that has been assisting Mr. Trotter, with such blessing in the army camps will be present. Castine is located on the Penobscot Bay and is one of the most picturesque spots among the famous resorts of that romantic region, and is rich in historic associations. The plans for the Conference give promise of profit in spiritual blessing and physical recreation.

The third Conference at Camden, Me., will be held August 31 to September 7. The personnel in leading this Conference will be the same, it is expected, as at Castine. The two places are separated by a boat trip of two or three hours through scenery of surpassing beauty. Camden is another of the very beautiful and popular Maine coast resorts. It is replete with historic interest and has all the elements to afford an admirable place for such a Conference.

Friends of the Bible are asked to earnestly pray that God may guide in all the arrangements, and that these conferences may be occasions of the manifest outpouring of His Spirit upon the exposition of His Word, and the study of such subjects as are most timely and vital to Christians in such a time as this.

## PERSONALIA

James Hall, '11, of 3 New Road, Mount Dennis, Ontario, Can., writes of his successful pastorate of the past two and one-half years with the Baptist church at this place. He is also taking a course of study at the McMaster University of Toronto, and expects to graduate in the Spring. Previous to his work in Mt. Dennis he was for five years pastor at Columbus, O. He values greatly the training he received at the Institute and says it helped him lay a solid foundation for his life's work.

J. Marion Stafford who has been Army Y. M. C. A. Religious Director for the past six months at Fort Scriven, Ga., has accepted a call to the First Presbyterian Church, Griffin, Ga.

Dr. Gray has received greetings from Rev. and Mrs. John S. Hall, '08, of the Sudan Interior Mission. Mrs. Hall was formerly Edith Edwards, '16. Their address is Kaltungo, via Nafada, North Nigeria, West Africa.

I. F. Lee, '18, has made many friends at Fort Ontario, Oswego, N. Y., where he has been doing Christian work among the boys while serving as a private in the army. He has been permitted to give several Bible talks in Oswego that have been commended.

Isadore Schwartz, '12, is at present pastor of the mission church at 1261 South Halsted St., Chicago. He was ordained by the Lutheran Church, January 26.

Miss Sarah C. Palmer recently closed a series of evangelistic meetings at Juniata, Pa. She reports forty-four accessions to the First M. E. Church. After a short rest with friends in Canton, O., she will begin a series of meetings in Flint, Mich.

W. Teeuwissen who served for fifteen months in the army Y. M. C. A. is now supplying the Willow Creek Presbyterian Church at Argyle, Ill., in the absence of the pastor who is in overseas service.

George D. Enns, '17, and A. H. Crombie, '16, are holding evangelistic meetings at Park River, N. D. They recently held a three weeks' campaign at Emerado, N. D., where the Lord blessed them with thirty conversions and a number of consecrations.

Roy J. Stewart, '18, in army service in France, writing again to Mr. Kirk, says in part: "You will find a receipt for \$15 which you will receive through the Y. M. C. A. Last pay day a friend of mine here asked me if I was going to send any money to the school I used to attend. I had been telling him about Moody Institute and he gave me three dollars once before. He gave me five dollars this time and as a former student I could do no less than cover it. Shortly after a friend in the States sent me a two-dollar bill; then I was promoted to first class private which pays me three dollars more per month, so it was just as easy to send ten dollars as five. I wish I might send more."

The members of the Moody fellowship organization of Southern California held their annual meeting at the Bible Institute, Los Angeles, February 1. A dinner at 6:30 p. m. in the Institute dining room was followed by a fellowship meeting in memory of Mr. Moody's birthday. Among the guests were Mr. and Mrs. Charles M. Alexander, Miss Anna Rosie and Rev. and Mrs. Howard W. Pope. John H. Hunter, '96, is secretary-treasurer of the organization.

Mr. V. D. Roberts, a student of the graduating class has presented to the Institute library 100 stereograph views of Palestine. This is a much appreciated gift as these views almost take the place of seeing the land first hand.

Norman W. D. Davis, '07, who spent the past four years in Northern Nigeria, Africa, under the Sudan Interior Mission board, is now home on furlough. His address is 996 St. Clarendon Ave., Toronto.

Arthur E. Cowley, '15, has been ordained to the Baptist ministry, and has accepted the unanimous call of the Hill Crest Baptist Church, Columbus, O., removing from Newark, O., where he was pastor of the Second Baptist Church.

## BORN

To Mr. and Mrs. John Mein, '09, of Rua Dr. Alberto Torres, 99, Campos-Brazil, a son, William Carey, September 28, 1918.

To Mr. and Mrs. Arthur X. Davis, '17, of Nasa, Africa, a daughter, August 18, 1918.

To Rev. and Mrs. John S. Hall, '08, of Kaltungo, North Nigeria, West Africa, a daughter, Agnes Lancaster, November 19, 1918.

## MARRIED

Robert Morton, '13, of Hale, Mich., and Miss Isabel Ford, a graduate nurse of Toronto, Can., on December 26, 1918, by the Rev. James Hall, '11, in the Baptist church of Mount Dennis, Ontario, Can.

J. W. Bell, '17, and Miss Agnes Hurlburt, daughter of Dr. Charles E. Hurlburt, General Director of the Africa Inland Mission Board.

Frank Ligregni, '16, and Genevieve Overly, on December 28, in Chicago.

## DIED

Vance Shober, '14, January 7, of heart complications as a result of gripe.

Margaret Hall, October, 1918, aged 6 years, daughter of Rev. and Mrs. James Hall, '11, Mount Dennis, Ontario. Mrs. Hall was formerly Dollina M. Lockie, '11.

Mr. William Wight, '07, in Africa. Mrs. Wight, formerly Clara W. Cook, '04.

Margaret E. Easterly, '14, January, 1919, at the home of her sister, Mrs. Moore, Ottawa, Ill.

## The Gospel in Print

### EMPHASIZING THE FUNDAMENTALS OF CHRISTIAN TRUTH

There is need today for a re-emphasis upon the great fundamentals of the Christian faith and Christian truth. It is undeniably true that a dangerously liberal theology is being taught in novel, lecture, in certain magazine articles, and in conversation.

It has become popular in certain quarters (not a widespread popularity) not only to point out the failings and the shortcomings of the church, but to hold it up to ridicule as an effete institution which has served a good purpose in the centuries that have gone, but for which our twentieth century civilization has no place. Proprietors of several widely read magazines have scoured Christendom to find some one who would for a consideration write a sensational article for publication, denying some well-established and approved doctrine of Christianity.

It is well, we believe, in these days of destructive criticism and the supposed passing of what were once regarded as fundamentals of the Christian faith, that parents in the home, teachers in the Sabbath-school, and ministers in the pulpit should strive to fix in the minds of the young people the great fundamental principles of Christian truth and teaching.

The inspiration and authority of the Holy Scriptures, the divinity of Jesus Christ, the character of Christ's suffering and death as differentiated from every other death, the personality and the renewing and sanctifying work of the Holy Spirit, the necessity for regeneration, and the continuity of the soul after death—are not these and others among the great essential truths which in this commercialized and materialized twentieth century should be taught with clearness and strong emphasis, in the home, in the pulpit, and in the Sabbath-school class?

If these great fundamental doctrines are kept before the youth, there will be little danger of skepticism or false liberalism in mature years. The pulpit is in need of this hint no less than the home and the Sabbath-school. It will not do for pastors to take too much for granted in the way of clear and definite doctrinal knowledge in their people. These old fundamental articles of Christian belief should certainly have a place in every year's course of preaching. If we overlook them in our teaching, whether in the home, the Sabbath-school, in the pulpit, or in the press, we shall have a sad harvest to reap by and by—even a harvest of skepticism if not of down-right unbelief.

Let us awake to our opportunity and consequent responsibility!—*The Brethren Evangelist.*

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### MR. MOODY'S BOOK FUNDS

The following contributions have been received from January 1, 1919, to January 31, 1919, inclusive:

<b>Africa Book Fund:</b>	
3 Contributions	\$ 6.00
<b>Alaska Book Fund:</b>	
1 Contribution	1.00
<b>Army and Navy Book Fund:</b>	
54 Contributions	354.68
<b>Hospital Book Fund:</b>	
1 Contribution	5.00
<b>Lumber Camp Book Fund:</b>	
33 Contributions	181.05
<b>Military Camp Book Fund:</b>	
1 Contribution	1.12
<b>Mountain Book Fund:</b>	
1 Contribution	12.50
<b>Prison Book Fund:</b>	
29 Contributions	160.45
<b>Seamen's Book Fund:</b>	
1 Contribution	1.00
<b>"Spanish Way to God" Book Fund:</b>	
2 Contributions	14.50
<b>"Free Tract" Fund:</b>	
1 Contribution	.50

### FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, "Emphasized Gospels of John," "Pocket Treasury," etc., have been sent out on account of the several book funds named, from January 1 to January 31, 1919, inclusive:

<b>Army and Navy Book Fund:</b>	
Alabama, 500 "Pocket Treasury,"	
New Jersey, 500 "Pocket Treasury" and 400 books.	
Ohio, 10 "Pocket Treasury" and 50 books.	
Virginia, 1,000 "Pocket Treasury."	
<b>Hospital Book Fund:</b>	
Illinois, 100 "Pocket Treasury."	
<b>Lodging House Book Fund:</b>	
Illinois, 85 gospels and 15 books.	
<b>Lumber Camp Book Fund:</b>	
Washington, 30 Testaments.	
<b>Mountain Book Fund:</b>	
Tennessee, 200 "Pocket Treasury" and 100 books.	
<b>Railroad Men's Book Fund:</b>	
Kansas, 27 "Pocket Treasury."	
<b>Seamen's Book Fund:</b>	
New York, 100 "Pocket Treasury," 12 Gospels and 25 books.	
<b>Prison Book Fund:</b>	
Alabama, 25 "Pocket Treasury," 25 Gospels and 24 books.	
New York, 5 "Pocket Treasury" and 7 books.	
California, 100 "Pocket Treasury," 100 Gospels and 100 books.	
Delaware, 200 "Pocket Treasury" and 250 books.	
Kansas, 100 "Pocket Treasury" and 50 books.	
Arizona, 50 "Pocket Treasury," 15 Spanish Gospels and 50 books.	
Oklahoma, 25 "Pocket Treasury," 50 Gospels, 35 books and 200 tracts.	
New Jersey, 100 "Pocket Treasury" and 50 books.	
Indiana, 125 "Pocket Treasury," 50 Gospels and 35 books.	
Tennessee, 200 books.	
Illinois, 500 "Pocket Treasury," 100 Gospels and 150 books.	
Georgia, 225 "Pocket Treasury," 125 Gospels and 160 books.	

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